Vol. XLVIII. No. 4 April, 1913

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1913: American Ecclesiastical Review—The Dolphin Press
Subscription Price: United States and Canada, $3.50; Foreign, 15 shillings ($3.65)
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
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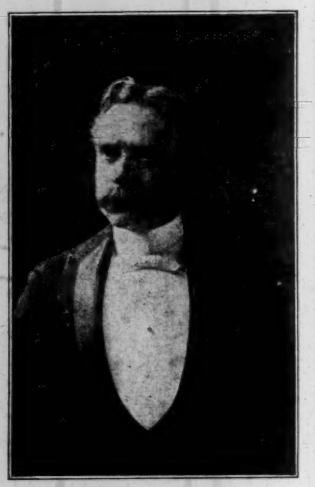

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VIII.—(XLVIII).—APRIL, 1913.—NO. 4.

WHO WERE THE FIRST BISHOPS AND ARCHBISHOPS IN THE NEW WORLD? AND WHERE WERE THE FIRST SEES ESTABLISHED?

THE solemn celebration in Porto Rico, during the last week of the month of February, of the four-hundredth anniversary of the permanent creation of the first diocese in the New World raises, in the minds of those who are interested in the early Church history of the Western Hemisphere, a number of questions which deserve an answer. Among these questions those of most importance have reference to the first dioceses and archdioceses in the lands discovered by Columbus, and to those who were their first incumbents.

By the bull *Illius fulciti presidio,* bearing the date of 15 November, 1504, Pope Julius II inaugurated the institution of the American hierarchy by erecting in Hispaniola, the present island of Haiti and Santo Domingo, the metropolitan see of Yaguata, near the present city of Santo Domingo, under the invocation of the Annunciation of Our Lady, and two suffragan sees, namely that of Magua and that of Baynúa. This bull, so important in the early ecclesiastical history of the New World, was practically unknown until it was brought to light in 1890, by the distinguished Spanish scholar, Sr. D. Antonio Maria Fabie, of the Royal Academy of History of Madrid.

At the same time that these three sees were established, Don Pedro Suarez de Deza, a Dominican, was appointed as metropolitan of Yaguata; Don Alonso Manso, bishop of Magua, and Don Fray Garcia de Padilla, a Franciscan, bishop of Baynúa.

For a number of reasons, chiefly political, by which King Ferdinand set great store, these three sees were never occupied by the bishops named for them. The matter was left in abeyance until August, 1511, when Julius II, by the bull, *Romanus Pontifex,* suppressed the three sees named, and in their place instituted the sees of Santo Domingo and La Conception, in the present island of Haiti and Santo Domingo, and the see of San Juan, in what is now known as the island of Porto Rico, and made all three of the new sees subject to the metropolitan see of Seville, in Spain.

Of the bishops-elect above named, Fray Garcia, who was appointed to Santo Domingo, died before taking possession of his see. He was succeeded by one Alejandro Geraldini, a Roman. Bishop Deza lived only a short time in his diocese of Conception, where he died. Bishop Manso, however, lived many years in his diocese of San Juan.

The first archbishop of Santo Domingo was D. Alonso de Fuenmayer, who, during the year 1548, or shortly after, became metropolitan of Cuba, Porto Rico and Santa Marta in the present republic of Colombia.

The first bishop to put foot on American soil was apparently Bishop Manso, although Bishop Deza arrived at Conception about the same date.

The first diocese on the mainland of the New World was that of Santa Maria de la Antigua, in the south-east part of the Gulf of Darien and near the present boundary between Panama and Colombia. Its erection dates from 28 August, 1513, when Pope Leo X issued the bull appointing Fray Juan de Quevedo, of the Order of St. Francis of the Strict Observance, as its first bishop. His lordship, who was distinguished for zeal, learning, and prudence, lost no time in starting for his new field of labor. He embarked in the splendid fleet, commanded by Davila Pedrarias, which set sail from the port of San Lucar, 12 April, 1514. He thus arrived in Darien only about a year or two after the bishops above named had taken possession of their sees in Hispaniola. The town of Santa Maria—whence Balboa started on his memorable expedition to the Pacific—was, however, soon abandoned, and all trace of it has long since disappeared. After its abandonment, the bishopric was transferred to Pan-

ama, not the present city of that name, but Panama *Viejo* (Old Panama), about six miles from the modern Panama or New Panama.

The bishopric of Santa Marta in Colombia (formerly known as New Granada) is sometimes said to be the oldest on the continent of America; but this is an error. It was not established until 1535, more than twenty years after that of Darien. The town of Santa Marta itself was founded only ten years earlier, in 1525, by the noted conquistador, Rodrigo Bastidas, whose son was appointed the first bishop of Venezuela by Pope Clement VII, 1 July, 1532. This bishop's see was at first the small town of Coró, near Lake Maracaibo, in the celebrated German colony, founded by the Welsers (noted chiefly for their futile expeditions in search of El Dorado), but was, in 1606, transferred to Caracas, the present capital of Venezuela.

But what about the contention made some years ago by certain Mexican writers—among them D. Enrique Haro—that Mgr. Garces was the first bishop of America? It is difficult to understand how any one who is ordinarily so careful in his statements, could have fallen into such an error. Not to speak of the above-mentioned bull of Leo X, which settles the question definitively, Gil Gonzalez Davila, in his *Teatro Ecclesiastico,* says expressly that the first church in the New World was that of Santa Maria de la Antigua, in Darien. In this church also, the first Mass was said in honor of Our Lady of Antigua, to whom the conquistadores Enciso, Rodrigo de Bastidas, and Vasco Nuñez de Balboa, the famous discoverer of the Pacific, had a special devotion. Before starting on their career of conquest they had made a vow to Our Lady de la Antigua, in Seville, that, if they should be successful in their undertakings, they would dedicate a chapel to her honor, under the invocation of Santa Maria de la Antigua, in the first of the new regions they might discover. They had brought with them from Seville a copy of the celebrated picture there, of Santa Maria de la Antigua, and this (the first copy brought to America) they placed in the chapel which they erected in Our Lady's honor in Darien.

As a matter of fact, the diocese over which Bishop Garces, said by Sr. Haro to have been the first bishop of America,

ruled, was not established until 6 September, 1519, more than six years after that of Darien, and indeed he did not take possession of it until several years later. His see was first called Carolino, or Carolense, after the Emperor Charles V, also Santa Maria de los Remedios de Yucatan. Owing to the fact that it was erected shortly after the discovery of New Spain, now known as Mexico, the limits of the diocese were as vague as the territory it embraced was extensive. In 1526 the see was fixed at Tlascala, because Charles V wished thus to reward the Tlascalans for the services they had rendered Cortez in his campaign against Mexico which resulted in the overthrow of Montezuma. According to Gams, in his *Series Episcoporum Ecclesiae Catolicae,* Garces did not take possession of his see until 1527,—Davila says not until 1529, ten years subsequently to its foundation. In 1550 the bishopric was transferred from Tlascala to Puebla de los Angeles—a city that had been founded in 1531 by Sebastian Ramirez Fuenleal, bishop of Santo Domingo, and for some time president of the Audiencia, in Mexico. Contrary to what Sr. Haro says, I cannot find that either Bishop Garces or Bishop Zumarraga had anything to do with the foundation of Puebla.

Bishop Garces was not, then, the first bishop of America, nor was his see, as we have seen, the first one established. The sees of Santo Domingo, Porto Rico, and Darien antedate that of Tlascala by several years, and the bishops of the first three places named governed their flocks from fifteen to seventeen years before Bishop Garces entered into possession of his diocese. Indeed, owing to his delay in taking possession of his see, Bishop Garces preceded the bishop of Mexico, the celebrated Fray Juan Zumarraga, by only a few months. This distinguished Franciscan had, as early as 1537, been presented by Charles V to the Sovereign Pontiff as the most worthy candidate for the mitre for the city of Montezuma, but it was not until 2 September, 1530, that the diocese of Mexico was erected by Clement VII, who, at the same time, appointed Don Fray Juan Zumarraga its first bishop. He, like the other bishops already named, was made a suffragan of the Archbishop of Seville. This condition of things remained until 11 February, 1546, when Pope Paul III, at the instance of the Emperor Charles V, separated Mexico from Seville

and made it a metropolitan see, with the following sees as suffragans, viz: Tlascala, Garces's diocese; Oajaca, Michoacan, Guatemala, and Ciudad Real de Chiapas the diocese of the illustrious Protector of the Indians, Bartolomé de Las Casas. Shortly after this, 8 July, 1547, according to the late erudite Mexican historian, Don Joaquin Garcia Icazbalceta, and not 11 February, 1546, as Gams has it, the pallium was forwarded to Bishop Zumarraga; but he died before it reached him. Surrounded by his brethren in religion the humble and saintly Franciscan departed for a better life 3 June, 1548.

In speaking of Bishop Zumarraga, Sr. Icazbalceta observes: "The year 1537 is notable in our ecclesiastical history as, during it, Mexico"—he might have said the New World—"saw for the first time the consecration of a bishop in the person of D. Francisco Marroquin, bishop elect of Guatemala, whom Bishop Zumarraga consecrated with great solemnity, 8 April, a ceremony which, for its novelty, attracted universal attention." Shortly afterward he consecrated D. Juan Lopez de Zarate, bishop of Oajaca, and D. Vasco Quiroga, bishop of Michoacan.

Bishop Zumarraga was, like the great Dominican Las Casas, distinguished for his love of the Indians, who constituted by far the greater portion of his flock. He was not only their protector but their teacher and father. For their benefit he introduced the first printing press into Mexico in 1536, more than a century before it was seen in the United States.

As an evidence of how little was known regarding the geography of the New World at the time Zumarraga was appointed bishop, it will be sufficient to remark that, according to the bull of Paul III, the bishop was to rule over the "Church of Mexico in the island known as New Spain, situated in the great sea of the western ocean." "Ecclesiam Mexicanam, in Insula Nova Hispania nuncupata, in Magno Mari Occidentalis Oceani." How fast the world moves!

But I have raised a question that some of my readers might like to have answered. Which was the first metropolitan see in the New World, and who was the first archbishop actually to wear the pallium? Bishop Zumarraga, as we have seen, was made an archbishop 8 July, 1547, but died before receiv-

ing the pallium. Santo Domingo was raised to the dignity of a metropolitan see in 1547. Mendieta says it was later; but it is not clear when its incumbent, D. Alonso de Fuenmayer, received the pallium. It was probably some time during the year 1549.

Lima, the capital of Peru, was made an archbishopric 11 February, 1546, and the first primate of Peru received the insignia of his office in the church of Nuestra Señora de la Merced, in Cuzco (the famed capital of the Incas), 9 September, 1548, only a few months after the death of Bishop Zumarraga. Had the bishop of Mexico lived, it is probable he would have received the pallium first. As it was, it is practically certain that the first metropolitan in the New World to wear the pallium was Don Fray Francisco Hieronimo de Loyasa, of the Order of St. Dominic. He was transferred from Cartagena, New Granada, in 1540, and entered Lima, "the City of the Kings," as bishop, 22 August, 1543, not long after the founding of the city by Francesco Pizarro, the conqueror of Peru. It will be interesting to know that the diocese of Panama which had been transferred from Darien belonged to the ecclesiastical province of Lima.

From the foregoing it will be seen that the sees that we in the United States regard as venerable are very modern indeed. Havana was not made a bishopric until 1787; Santiago de Cuba, which became a bishopric in 1522, was not elevated to the dignity of a metropolitan see until 1803. Baltimore was established as an episcopal see 6 April, 1789, and became an archbishopric 8 April, 1808, with the learned and revered John Carroll as its first incumbent. Quebec antedates Baltimore as a bishopric—having been founded 13 November, 1670; but it did not become an archbishopric until a third of a century later than Baltimore, viz. 7 December, 1844.

Before concluding, I may be permitted to add a few words about Bishop Garces, who, Sr. Haro and his friends will have it, was the first bishop of America. I do this the more willingly as the first bishop of Tlascala was a splendid type of America's earliest bishops. Like Bartolomé de las Casas, bishop of Chiapas; Fray Vicente Valverde, first bishop of Cuzco, and St. Toribio, the second archbishop of Peru, he was not only a man of great piety and learning, but a devoted friend and protector of the Indians.

According to Mendieta, the learned author of the *Historia Ecclesiastica Indiana*—which was first published by Icazbalceta in 1870, although it was written three centuries earlier—Don Julian Garces was a Dominican friar who had a great reputation for learning and sanctity. Herrera, in his *Historia de las Indias,* tells us that he was the first bishop of Cuba, whence he was transferred to Yucatan, the first part of New Spain discovered by the conquistadores. He informs us further that he was master in theology, a remarkable preacher, and especially proficient in his knowledge of the Latin language, so much so that the Maestro Antonio de Bebrija said of him, " One must study to know more than that monk."

Davila, who has written more at length about the first bishop of Tlascala, says that Garces was born of a noble family in Aragon, and that he studied in the University of Paris where he won great distinction for his knowledge of philosophy and theology and Holy Scripture. He was for a time the confessor of Fonseca, the first president of the Council of the Indies and also preacher to the Emperor Charles V. Both in the Old World and in the New he was called *Pozo de Ciencia,* well of knowledge, on account of his eminence in many branches of learning, both sacred and profane. He was seventy years old when made bishop of Tlascala and attained the age of ninety. Even in his old age, he devoted himself to study with the same enthusiasm that he had manifested as a youth in the University of Paris. His favorite author was St. Augustine, of whose works he made a special study. The copies he had used, which he considered his greatest treasures, he willed to the monastery of St. Dominic, in Puebla.

Like Las Casas and Zumarraga, he was remarkable for his devotion to the welfare of the Indians, in whom he always manifested a truly fraternal interest. He established schools for their special benefit in which they were taught reading, writing and music, both vocal and instrumental. In one of these schools there were no fewer than six hundred Indian children.

In his last illness, which, on account of his advanced age, gave his friends the gravest concern, those in the sick-room were in low tones debating whether the priest or the physician should be called first to see the patient. The bishop surprised

all present by declaring in a clear voice "Preferantur divina humanis: Let divine be preferred to human things."

He expressed a wish to be buried in the monastery of his brethren in Puebla; but it was deemed more becoming that his remains should repose in the Cathedral of which he was the first bishop. And if my memory fails me not—it is so long since I have been to the "City of the Angels"—his tomb is still pointed out to the visitor in what is probably the most beautiful and imposing temple of worship in our sister republic, if not in the western hemisphere.

A. H. SOLIS.

THE SELECTION AND ADMISSION TO THE SEMINARY OF CANDIDATES FOR THE PRIESTHOOD.

I.

THE Vocation to the Priesthood is a call from God interpreted by the approval of the Bishop, who empowers the candidate to assume the duty and responsibility of the sacred ministry. The approval of the Bishop is based upon his belief that the candidate presented for ordination possesses the qualities of body, mind, and heart which indicate a capacity for fulfilling the functions of a priest. He likewise assumes the candidate's freedom from any obligations that might prevent the lawful exercise of the sacred office.

With the possession of these qualities must go a disposition, inclination or attraction on the part of the youth to make proper use of his talents as well as of the opportunities afforded him for the fulfilment of the ministerial duties.

Although the formal judgment prompting a call to the priesthood lies with the Bishop who ordains or admits a candidate to ordination, the Bishop's own judgment is dependent on that of others,—those namely who are able to vouch for the candidate's possession of the necessary qualifications, as well as for his freedom to fulfil the obligations deliberately assumed by a newly-ordained priest. The Bishop is the executive judge, but he must, like other judges, rely upon the testimony of capable and reputable witnesses in reaching a favorable judgment regarding the candidate. The witnesses

in the case of an applicant for entrance into the Seminary as a preparatory step to receiving the call for ordination, are in the first instance the parents, guardians, teachers, and pastors, who direct the conscience of the youth. These interpret for him the signs that stand for a genuine attraction toward a life touching the obligations of which the inexperienced boy cannot as yet form a just estimate on his own account. But these witnesses furnish only the preliminary evidence. The testing of the objective value of this evidence, when stript of the uncertain influences that produce the impulse back of a boy's application to the Seminary, is to be done by the rector and the superiors of the Seminary. These latter know from practical experience what are the delusions and what are the solid marks of a call from God to embrace the life of the priesthood. They too know what are the requisites that insure perseverance and ultimate efficiency in the proposed career of the sacred ministry.

General Test of the Applicant.

In their testing of the candidate the authorities of the Seminary come to a conclusion in various ways. They examine the testimonials that embody the estimate of the parent, the teacher, and the spiritual director of the boy. These include the certificates of freedom and of capacity, attesting as it were the ecclesiastical citizenship or naturalization of the candidate, and indicating that he is under proper jurisdiction. If certificates of baptism, vouching at the same time for legitimate parentage, of Confirmation, and of ecclesiastical or canonical domicile are wanting, the candidate is by that very fact excluded from consideration until these documents can be supplied; for they establish his freedom to assume the obligations awaiting him.

Then come the testimonials of fitness. And here the rector of the Seminary has to exercise that discrimination which bids him not to accept, that is not to rely upon, written or spoken words in favor of a candidate, unless these words are vouched for by the responsibility of the persons over whose name they are issued. There are influences of consanguinity, wealth, position, nationality, etc., which are sometimes made to do service in place of the candidate's virtue or ability. Patron-

age opens the gate, and it is usually much more difficult to eject intruders than it is to keep the door barred against their entrance. Perhaps the chief difficulty in this respect comes from those pastoral guides who seem to think that because Christ, having chosen Andrew and John, allowed them forthwith to bring to Him their brothers, therefore ecclesiastical benefices are family tenures. Against this we have the other fact that our Lord made it a condition of discipleship that we cut off all those attachments which represent family prejudice. "If any man come to Me, and hate not his father and mother . . . he cannot be My disciple." (Luke 14: 26.) "And they forthwith left their nets and father, and followed Him." (Matt. 4: 22.)

There is likewise the danger of undue generosity in regard to students dismissed from an institution. Through this the true causes of expulsion are withheld in the letters of recommendation, under the assumption that the career of a youth who might mend his ways should not be blighted by preventing him from entering another Seminary. The Holy See has passed statutes against this practice of admitting students expelled from a Seminary, whether preparatory or theological, and requires that explicit testimony of the causes of dismissal be given to the authorities of the Seminary where the student applies for admission.

Particular care needs to be exercised in admitting students who come to us from European institutions. Often they have had difficulties with their superiors at home. These applicants do not necessarily prove unfit material. But the Seminary authorities as well as the Bishop who proposes to adopt them ought to be informed without any reserve about the real reason why applicants left their native diocese, college, or seminary. The Bishop who adopts the candidate is bound by the same rules of caution in such matters as the Bishop who dismisses the candidate. The latter is obliged to state clearly and fully (though he may do so confidentially) the reasons of the dismissal.

The question of ability to pay for the tuition during at least some part of the curriculum, whilst the candidate's aptitude is being tested, is of importance; but in every diocese that is capable of supporting a Seminary there ought to be provision

whereby worthy but poor candidates, about whose aptitude there can be no matter of doubt, may obtain unreservedly the benefits of ecclesiastical training in the diocesan Seminary. In some Seminaries, such as the Pontifical College of the Josephinum, students are admitted free. This method gives a certain independence to the authorities, who are under no obligations to keep a candidate unless he proves himself thoroughly fit.

II.

Next to the testimony of those who know the antecedents of the candidate making application for admission to the Seminary, there are the tests which the Rector and Seminary Faculty must apply personally. These tests cover the examination of the physical, moral, and intellectual fitness of the applicant.

Physical Test.

The physical examination should be made by a physician who understands and sympathizes with the demands for a healthy constitution, an organism intact, and physiological disposition calculated to bring these elements of constitution and organism into proper subordination for actual service in the priesthood. This implies the necessity of inquiring into the antecedents of the family history, at least to such an extent as to guarantee freedom from hereditary taints which, whilst they often disappear for a time, are apt to recur with increased virulence at unexpected times in later life. The youth whose parents or grandparents were known to be addicted to the excessive use of intoxicants, is in danger of having some of his faculties impaired, even though the phenomena leading to disastrous results do not at once make their appearance. It is wise to exclude such candidates. The fact that they are innocent of what their elders did, is no argument for admitting them to the ranks of the priesthood; it might be applied with equal force to those who are suffering from a disposition to disease calculated to bring on blindness or deafness or paralysis. The rejection from the list of candidates for orders is no imputation of guilt. It simply indicates a probable absence of qualities required for the proper

exercise of the ministerial functions. In such matters it is folly to take risks, the disastrous results of which are apt to redound upon people who are not only innocent but who make sacrifices for the support of the clergy and who have therefore every right to expect that the superiors to whom the selection of candidates is entrusted will exercise that trust for the common good and for the honor of religion.

The hereditary dispositions leading to habits of excessive drinking, to insanity and other forms of mental or physical weakness and disease, indicated by epilepsy, paralysis, hysteria, with its multiform influxes of uncontrollable irascibility, indolence, moroseness, scrupulosity, and false pietism, affect the candidate personally. There are other taints which come from his associations and which affect him socially. A priest is bound to have the testimony of a good reputation from his family. Notorious or legitimately suspected criminality in certain members of the family often prevents others to whom such things may not be imputed, from exercising proportionate influence for good. Only heroic sanctity can overcome the prejudices created by associations of this nature; and heroic sanctity can not be assumed: it must be demonstrated in the candidate before the prejudice against him will yield. The writer of these lines knew a Rector of a Preparatory Seminary who took infinite pains to ascertain, in each case of an applicant to the Seminary, what were the domestic relations and the reputation of the parents of the candidate. He was sure that it saved him and the bishop many difficulties later on, and that, given the assurance of a healthy domestic training and a wholesome or refined home atmosphere, the boy would not only be a good student but would safeguard the discipline in the Seminary and its reputation by his conduct outside.

Thus the moral fitness of a candidate is largely dependent on his physical conditions created by heredity and by the associations of the home-circle. Besides this there is of course the inner life of the boy or youth during the years of his responsibility. The question: "Quis ascendet in montem Domini, aut quis stabit in loco sancto ejus?" is answered with unmistakable clearness in the inspired words: "Innocens manibus et mundo corde." To be "innocent of hand" means

more than to be free from crimes of violence, of sordid avarice, or of other more foul habits of sin that stain by their very physical contact. It means that hands, offering their service to the sanctuary, are to be free from the disposition to inflict injury—"innocens, i. e., non-nocens". The rudeness, the habitual lack of considerateness, the selfish habit of claiming things with a sort of animal cupidity, the want of cleanliness in dress, body and belongings,—these and kindred dispositions are the offensive elements in social life, and their absence is well expressed by the Psalmist's phrase "innocens manibus".

Hence among the qualities demanded in the candidate who applies for admission to the Seminary, there should be some evidence of external habits indicating the possession of those natural virtues upon which supernatural charity and priestly sympathy may be easily grafted. These qualities are called "manners".

Whilst it is easy even for an experienced student of human nature to be deceived by external forms, which under a modest and handsome face or manner often hide a selfish and vicious disposition, the student who offers himself for the service of the sanctuary should be free from any of those bodily blemishes which arouse a certain prejudice and repugnance in the beholder. The beauty of the sanctuary in which the priest moves habitually, the precious and graceful vestments which he wears, the prominent and dignified position he constantly occupies before all the people, naturally call for a personality attractive and such as will inspire reverence in the beholder. A repulsive form, a defect in the applicant of those outward organs which serve as the necessary and immediate instruments in the performance of the sacred functions, should be considered as an a priori indication that God wishes such a one to be excluded, unless there are extraordinary indications that Almighty God wishes to employ the imperfect instrument in the service of His fair Spouse, and attendance in the Palace of the King of Beauty. It is no argument against this presumption to say that there have been many holy priests in whom physical defects were found, and that a priest may do wonders by his zeal and other natural gifts even though be be deformed in eye or hand, or lack the grace of attractive

and correct speech. Certainly, men have been known to make excellent generals of the army who as inferior officers had their legs shot off in battle. But such demonstrations of devotion are not in themselves sufficient to alter the rules of the army which prevent a maimed man from being admitted to the ranks, no matter what ability as a commander may be indicated by his manner. Hence, so long as we have sufficient material to furnish us with candidates for the priesthood who are likely to grace their position as princes and leaders in the Holy Place, we should not select any who are defective in externals or physical fitness. They may, and often do succeed in secular professions by the very reason of their defect, which either arouses sympathy or increases native energy; but they will be a hindrance to good in the Church unless there be extraordinary compensation, such as it is not easy to foresee in the immature candidate.

Moral Test.

Next to the physical qualifications demanded from the applicant to the Seminary, there are those even more important ones in the moral order. It goes without saying that corrupt habits, especially when they go with low views or standards and aspirations, indicate as little fitness as they usually present little attraction to the priestly calling. Here the Spiritual Director must give his legitimate testimony, as the authorities who examine the boy cannot look beyond what appears on the surface. What should be insisted on in every case, however, is definite testimony from the pastor or confessor in this direction. This testimony should include answers to such questions as these: Has the boy regularly frequented the Sacraments? Has he shown any attraction to the service of the Church, as an altar-boy, sodalist, etc.? If he happen to have been employed at work out of school it is well to have also the testimony to his moral conduct, associations, docility, and general aptitude, from his employer. No information of this kind is superfluous, for it gives the rector of the Seminary that insight into the boy's past which enlightens him as to his character, disposition, aptitude, and leanings, and as to his manner of spending his vacation. This saves any number of subsequent inquiries. Such knowledge on the

part of his superiors of the Seminary is apt to solve a host of doubts to which, once the youth is admitted to the vestibule of the sanctuary, there will remain few clues to enlighten the rector who undertakes the responsibility, later on, of presenting the ordinand to the Bishop, and thus seals perchance a career that brings disgrace to the Church of Christ.

The rest of the boy's moral fitness must reveal itself later on. But it may not be amiss to extend the candidate's examination to obtaining from him an explicit and written statement of the motives which bring him to apply for admission to the ecclesiastical seminary. The vague answer "to be a priest" ought not to be deemed enough. In these days of commercial enterprise, crowded professions, and a certain prosperous exterior in the externals of the priesthood, the temptation to enter a career which promises an honorable or dignified position, a more or less sure income, and provision against the penury of old age, in many cases too the suggestions of comfort and ease or of influence which surround some priests, all these things do naturally enter into the mind, not only of a youth who is on the point of choosing a career, but also of his parents or guardians who wish him success before all else. It would be absurd not to calculate with such motives as at least possible in individual cases. Experience shows that worldly motives are at times the causes that bring a youth to the Seminary; and once he is housed there, the low level of his aims is lost sight of in the following of the routine that carries him along, provided he has the instinct of self-preservation sufficiently developed to keep him from serious breaches of rule. Of all those who enter the priesthood the man who leaves the Seminary with the predominant desire for a "good place" where he will have an assured income, with little serious work to do, is the greatest enemy to the Church and a silent though effective scandal to the people.

Intellectual Test.

Last of all, the student who wishes to enter the Seminary must be able to stand the test of intellectual fitness. There exists for most of our diocesan institutions at present the fixed requisite that an applicant to a course of four or more years in the so-called Preparatory Seminary must have acquired a

good knowledge of the English branches, together with the rudiments of science as they are taught in our high schools. As the institutions where this knowledge is imparted vary considerably in scope and method, because some lay stress on the branches leading to a commercial career and others on the special curriculum that is preparatory to a professional career, the examiners are apt to find some difficulty in adjusting their averages of the results of the examinations. It would appear that the wiser and fairer course is to attach importance only to a few branches and these the fundamental ones which are to be especially developed in the ecclesiastical Seminary. Among such subjects must be classed, next to the demonstration of a certain grade of intelligence, the art of good reading, correct writing and composition. Excellence in these branches goes to the development of expression in elocution, and is essential to the good preacher. Now a boy who has not in his gifts the promise of a good preacher is not meant to be an evangelist, whatever high office he may otherwise be able to fill. And it is evangelists that we want more than learned divines, at least in the present state of the Church in America. A good preacher is listened to by non-Catholics as well as by the children of the faith, and our fields are broad and the harvests are ripe with expected conversions through the preaching of Christ's Gospel. Hence a knowledge of the mother tongue, and a promising talent to use it definitely for preaching should be among the chief factors in the intellectual and physical examination for admission to the Preparatory Seminary.

Next, and allied to this are an ear and a voice for music. Indeed it might be well to inquire in every case whether the applicant is musical and whether there is any ability or at least an inclination toward developing the musical faculty. For apart from the fact that every priest is by his very profession required to sing in the divine services, and that he is to do this not merely in a vague way or as a member of a chorus, but as a leader and precentor on the most solemn occasions, experience teaches that the cultivation of musical talent serves both in the Seminary and in the priesthood to refine and sweeten the atmosphere which daily routine necessarily renders at times dry and monotonous. The gift may indeed be

abused, and it sometimes draws the priest who is off his guard into snares and associations from which he finds it difficult to extricate himself; but these are the exceptions, and there are usually other causes operative in such cases, that would make matters as bad without the music. Seminaries in which abundant facilities are offered for developing in the students a taste for good music, such as a fine string band or piano- and organ-playing, have in this means a great preserver of discipline as well as of that spirit of joy which befits the cleric as the messenger of harmony and blessedness to others.

As for the other rudimentary sciences, we take for granted that every applicant to the Seminary has a thorough knowledge of Christian Doctrine and of Bible History. These branches are of course of the first importance and must be assumed to have influenced the moral fitness of the applicant in his very coming to the Seminary. The other branches will adjust themselves, and we may rely upon the activity of the Seminary Department in our Catholic Educational Association to devise means to harmonize the required subjects in such wise as to satisfy the main conditions of the intellectual test.

A word should be said about applicants to the Preparatory Seminary who do not speak English, but to whom it is necessary to give attention and a place in the Seminary, by reason of the ever-increasing immigration from Catholic lands. On the one hand, it is desirable, and indeed imperative, that the numerous non-English-speaking immigrants should be provided with priests who speak their own tongue, who know their habits, and who understand and sympathize with their particular difficulties. To supply these needs at once has demanded the introduction of priests from abroad. Unfortunately, as these are themselves strangers, whatever their intelligence and zeal, they form an isolated body among our native or naturalized clergy, and thus cause, often unconsciously, friction and misunderstandings. These fall in the last analysis upon the Bishop, who, when he finds himself forced to check the influence or action of the foreign priest, runs the risk of leaving the strange fold without a shepherd. The danger of alienation, of schisms and entire loss of faith among helpless multitudes at the mercy of their accidental

leaders, thus arises to make the task of supervision still more difficult and complicated. Moreover, the presence of the foreign priest, whatever blessing it may entail in preserving the faith of those who are well disposed, nevertheless tends to perpetuate race division and race prejudice, with its numerous opportunities for social and political misuses, of which the adversaries of the Catholic Church take advantage to discredit the ancient faith.

Thus it suggests itself as the best remedy for this difficulty (since in any case it will take time to develop the naturalizing influences which will turn these thousands of alien speech and genius into law-abiding Americans) that we take their children into our Seminaries, and educate them to become priests for their own people, so that thereby may be brought about a gradual amalgamation of separated nationalities.

But the practical execution of this presents a serious difficulty to the Seminary authorities, who cannot adjust the existing and approved curriculum to satisfy the needs of two distinct classes of students. For even the native boys of foreign parentage are frequently deficient in knowledge of the English branches; although this is less often the case with them than with the average European boy who applies for admission to the Seminary with the view of devoting his talent to the foreign mission. These students, if kept in the same classes with American boys, will prove a drag on their class because of their inferior ability in literary work. If on the other hand they are to be placed in separated classes, it means a drain on the time and capacity of the professors or an increase of the Seminary faculty.

To the writer it would seem that the only really effective way to do justice to the candidates in the Seminary is to keep the foreign students, who are necessarily to be admitted on a different level of scholastic ability from the rest, in a partly distinct curriculum. They might easily be dispensed from those branches which make for perfection in English composition and elocution since they will need only a general knowledge of English, like the ordinary business man. This might require an extra teacher, familiar with the foreign tongue of the students, but the separate class need not interfere with the general order of the curriculum and of the do-

mestic discipline. To assume that the foreign boy must at once work up to the level of the American student is hardly fair, for the non-English-speaking priest is not required in his ministry to use the English tongue in the same effective way as the American priest. For the same reason it cannot be expected that he should pass an entrance examination in the same grades of English grammar and rhetoric as the American boy.

If we admit the foreign boy for the sake of the foreign people to whom he is to administer and among whom he is expected to spend his whole later life, it is but just to make allowance for his condition. Not to do so is to discourage him in his classwork. For this reason, these boys sometimes leave the Seminary in which they are condemned to an inferior position, beca e of the strain on their faculties to keep up with a class of necessarily superior students.

The same principle should be applied to converts and persons of advanced age whom Providence appears to direct toward the priesthood. The very fact of their exceptional call indicates the justice of exceptional consideration in regard to their preparatory training; for whilst these students fall short of the commonly applied standards in some respects, their experience and ripened judgment make them frequently available for better service in the Church than those who come to the Seminary by normal ways. In all such cases there must of course be a sufficient guarantee that the knowledge required and the sincerity and zeal demanded in the ministry be a compensating equivalent for the lack of technical knowledge in other respects.

Let us emphasize once more in conclusion,—on the careful and judicious selection of candidates, the subsequent success of the work done in the Seminary so much depends, that no amount of precaution is in vain; for, as already intimated, it is practically impossible to dislodge an intruder, since, though unworthy, he may manage to keep his position in the Seminary when once he has gained access to it.

THE ARCHITECTURE AND SOULPTURE OF THE FIFTEENTH CENTURY.

THE spirit of the Renascence under the influence of Humanism continued to animate the artistic life of the fifteenth century. The classic thirst: *sitis classica,* "fires" the soul of Brunelleschi and of Donatello; "the one the Columbus of architecture, and the other of sculpture". They go to Rome to take counsel of the monuments of antiquity; the Greek models remain unknown there, but Vitruvius is studied with ardor, and there the rules and the proportions of art are learned.

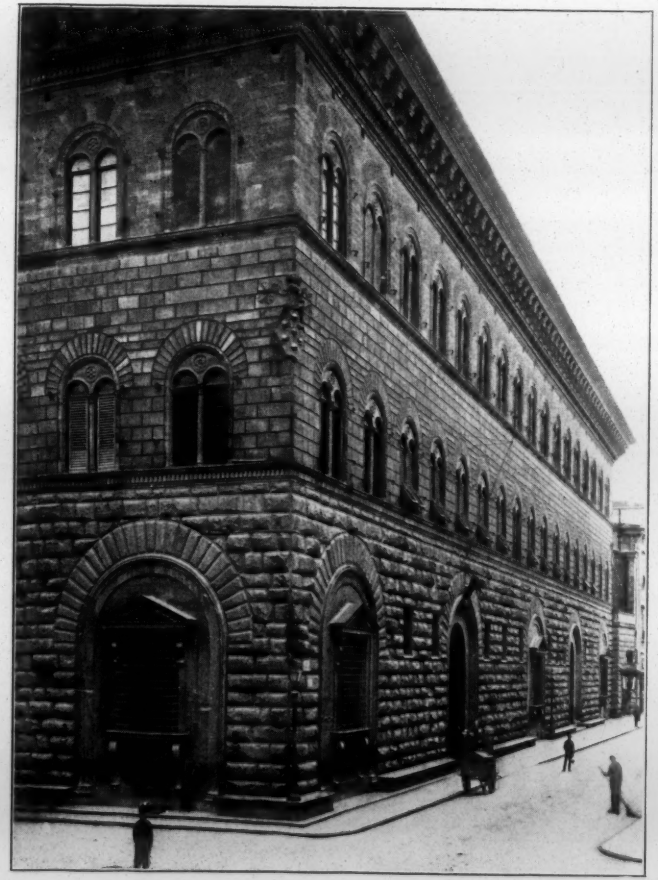
Whilst the new classic thought had an undisputed control, it did not altogether displace a certain reminiscence of Gothic beauty. This is apparent especially in the ornamental parts and in certain structural motives of the architecture of that age. The Gothic element gave thus to the monuments of this epoch a marked lightness and elegance of form.

The main elements of the fifteenth-century art may be defined as these three: first, the return to antique models; second, conscientious attention to nature, or the sense of the natural in painting and sculpture; third, an occult influence, an unconscious vein, substratum, qualifying flavor of the Gothic art.

It is needless to say that the artistic and literary trend of the Renascence in this century is largely fostered by the patronage of the Church, of the seigniories, of the municipalities, and convents. I may note the Medici, in Florence; Sigismondo Malatesta, at Rimini; Federico di Montefeltro, at Urbino; the Lords of Este, at Ferrara; the Gonzagas, at Mantua; the Doges of Venice, etc. And this regenerative impulse courses along from the Vatican, the basilicas, the palaces, to beautify with new life the most humble oratories, even remote rural public buildings.

In the architecture of this period we must distinguish the struggle between the picturesque style proceeding from the Gothic and the classic style whose triumph is the aim of the innovators.

There is a return of isolated columns, Roman arches, Attic bases, entablatures, antique cornices: in fine, the whole patrimony of Greek and Latin architecture. Viewing the general



Palazzo Riccardi, Florence
Michelozzi (XV Cent.)

St. George, by Donatello
National Museum, Florence

Detail of Northern Door, called "Mandorla"
Cathedral, Florence (XV Cent.)

The Nativity by Lorenzo Ghiberti in Baptistery of Florence Cathedral

cast of the building, we note that the projections are smaller, the mouldings more slender, and there is a greater wealth of exquisite details in adornment; withal, this richness is still far removed from the redundant and overgrown lavishness of the preceding type of Gothic art.

The capital is derived from the Corinthian, but simplified and freshly graced; namely, by the introduction of some central piece, such as the coat of arms of the family or municipality, or by some religious emblem of decorative value; such features being set in relief between the two scrolls. Acanthus leaves are in a single order; often they become reduced to but four, very wide, embracing the corners of the capital and curled back beneath the scrolls.

The decoration unfolds itself especially on the door-posts and architraves of doors and windows, on the friezes and trunk of columns. It draws upon the classic art, gets inspiration from nature, and is also reminiscent of the Gothic style. One of its products is that distinctive kind of ornament whose constituents are candelabra and spirals. The former type grows out of a central stalk, of candlestick pattern, whence are developed winding or twining vines, flowers, bunches of morning-glories, fruit, also birds and animals after nature. The second type is composed of a stalk rising in spiral fashion, with alternate scrolls, from which are developed the same studies in the fauna and flora of ornament.

For the construction of churches, the Renascence architecture forsakes the canons of the Gothic art, and seeks its inspiration from the basilican type, as regards the plan and the ceiling. It Romanizes the Gothic cupola: that is, rounding it out in more symmetrical hemispheric form, and abandoning the Gothic upward flight, the Gothic boldness. In like manner, the other, sectional vaults, and the ogives, disappear to give place to cylindrical vaults and to arches with full vaults. Again, the luxury of columns is forborne; to wit, that purely decorative use which had come into play with the Gothic style; whereas now the columns have a simple and logical constructive purpose, and are substituted for the polystyle pillars.

The regenerative impulse took its rise in Tuscany, but it finds liberal echo in many regions of Italy. Of renown is the Lombardi family, who built edifices of invincible grace and

elegance in Northern Italy; insomuch that the style of the Renascence practised by the Lombardi and their school goes by the particular name of Lombardesque (not to be confounded with Lombard or Longobard, which terms denote Romanesque modes).

The chiefs among the architects of the fifteenth century are Brunelleschi and Leon Battista Alberti.

Filippo Brunelleschi was born at Florence in 1337. At first, like so many other illustrious masters, he was a goldsmith and sculptor; then, seized with the love of architecture, he sold a small estate, and went with Donatello to Rome. Vasari relates the great artist's intentions: "One was to return to the light, or bring back to view, good architecture. . . The other was to find some way, if practicable, to vault the dome of S. Maria del Fiore." This in fact was the chief enterprise, the study and ceaseless preoccupation of his noble life, and the architectural masterpiece of his century.

He also constructed the Church and Sacristy of St. Lawrence, the Church of the Holy Ghost, the Chapel known as Cappella dei Pazzi, a delicate, graceful, very elegant work; the Hospital of the Innocents, and the Pitti Palace, a majestic, massive structure, designed with a profound grasp of proportions: exhibiting not only great blocks of rough wall, but also beautiful little windows, yielding an admirable expression of strength and sovereignty. Brunelleschi was likewise a military engineer, sculptor, and poet.

Leon Battista Alberti (1404-1472) was born at Venice, of Florentine parents; when about twenty-five years of age, he settled in Florence, and became intimate with the Medici, with whom he cultivated literature. By the largeness of his talent and the eclecticism of his culture, he is the Leonardo of his century. He is renowned alike as Humanist man of letters, poet, sculptor, painter, architect, and critic; since he also wrote disquisitions on art. He, too, is enamored with antiquity, and infuses the plans of his architectural works with quite a fine taste; though their execution is left to others. He creates new combinations of domes and pilasters, fit to rival Brunelleschi. He is the author of the "Temple of St. Francis" (Tempio di S. Francesco), and of the Malatesta "Temple" (Tempio Malatestiano), at Rimini; of Divae Jsottae sacrum, of the

Church of St. Andrew, and St. Sebastian's, at Mantua; of the Rucellai Palace in Florence (his masterpiece), of the façade of S. Maria Novella, and kindred works.

In this period, deserving of special mention, are: Michelozzo Michelozzi, disciple of Brunelleschi; Bernardo Rosellino, disciple of Alberti; Filarete, an "apostle of the Renaissance" in Lombardy, who cast the bronze door in St. Peter's; whereon, in keeping with the spirit of Humanism, he carved some episodes of Æsop's Fables.

At Venice Gothic art continued to hold its own, modified only by influences of the Orient. Bartolommeo and Pantaleone Bon, in 1404, wrought at the Ducal Palace, which was completed in 1463. Shortly after them, the Lombardi and Rizzo, true dynasty of artists, achieve the triumph of the architecture of the Renascence, and create such jewels as the Church of the Miracles, the interior of the Ducal Palace, and the School of St. John the Evangelist.

Coming to the subject of sculpture, the first great names that we met in this century are Donatello, Jacopo della Quercia, Ghiberti, Verrochio, and Luca della Robbia.

Lorenzo Ghiberti, unexcelled master of bas-relief, still reflects an effeminate and softened Gothic influence, which inspires him in connexion with the panels and ornamental motives of those famous doors in the Baptistery at Florence. But Donatello, Jacopo, and Luca, have broken every bond with tradition; they study the classics: and especially they take for model, "fair Nature, Mistress of the Masters", to quote Leonardo.

They therefore are "truists"; that is, realists in the pure and higher sense of the term: not copyists or photographers of vulgarity. They illuminate, rekindle, animate the outer form, transfigure the material with the flame of their genius; and so their marbles, their terracottas, their bronzes, are fully alive, and often constitute masterpieces. The one who "soars like the eagle above all the others", is Donatello, whom we noticed with Brunelleschi at Rome, intent on the study of antique models. From him to Michelangelo the step is but short.

Donato di Betto Bardi, styled Donatello, was born at Florence in 1386, and died there in 1468. Contrary to the man-

ners of the contemporary artists, he was exclusively a sculptor; though, thanks to assiduous, varied and fruitful labor, he carried sculpture to excellence. His works gleam with the light of thought, yet they are vehemently realistic. He is the Masaccio of sculpture. This naturalistic spirit in our master is also attested by the following anecdote, related by Vasari: "He wrought with uncommon toil a wooden crucifix, or the Crucifixion, in wood. The work done, he fancied he had achieved something most rare, indeed, and so showed it to his intimate friend Filippo Brunellesco, to obtain his opinion. Now Filippo, from what Donato had told him, was expecting to see something far better; and hence, as he gazed, he smiled somewhat. At this, Donato, by the great friendship between them, besought him to speak out his mind; whereupon Filippo, nothing loath, answered that it seemed to him, Donato had *put a peasant on the Cross.*"

Still, realist though he was, and scrupulous for the truth in externals, he none the less gives to his works a character, a thought, a will, an energetic and powerful soul; and relieves crudity by the marvelous effects of expression. He is versatile and complex; he conveys the beauty of the human body in a manner thus far unrivaled by any one else: he both represents infancy with exquisite grace, and imparts vigor to the active and sinewy bodies of adults; even as he likewise bestows the rhythm of an ineffable charm on his urchins.

He sculptured a great profusion of works. We may note the Dancing Boys of the pulpit of Prato, the Choir Gallery in the Cathedral of Florence, the Annunciation, sundry statues for Orsanmichele, the equestrian statue of Gattamelata, at Padua: a marvel of stateliness and heroic valor; the statues and bas-relief of S. Antonio, etc.; and, lastly, his masterpiece, the St. George, of Orsanmichele: "one of the most beautiful products of the human race."

Jacopo della Quercia (1371-1438) is of Siena, but his main activity was developed at Bologna. He competed with Ghiberti for the doors of the Baptistery of Florence; he sculptured the famous Fonte Gaia of Siena, which won for him the name of Jacopo della Fonte (Jacob of the Fountain); although his master works are the Doors of St. Petronius, at Bologna. He is original and potent, bold and symmetrical, abounding in

Balcony at the Base of the Campanile of S. Marco, Venice (Jacopo Sansovino)

A Group of Choristers by Luca Della Robbia
Museum of S. Maria del Fiore

vigorous realism, yet eloquent and animated with an inner life: so much so as to slight details in order to convey the dominant thought of the work. Accordingly, he is the ideal master of Michelangelo.

Lorenzo Ghiberti (1378-1455) belonged to Florence, and I have already mentioned that he beautified his native city with that masterpiece in the shape of the principal doors of the Baptistery; worthy, said Michelangelo, to be the gates of Paradise. "The champions, or competitors for so great a task," Ghiberti himself relates, "were the following: Filippo di Ser Brunellesco, Simone da Colle, Nicolo d'Arezzo, Jacopo della Quercia di Siena, Francesco di Valdombrina, Nicolo Lamberti. The judges were thirty-four, from the surrounding cities and districts. They all signed in my favor. To me was the said work formally conceded; which I directed and pursued with much diligence. On the aforesaid doors are 28 panels; 20 contain stories from the New Testament, whilst at the base are the Four Evangelists and four Doctors, with great quantity of human heads round about the work in question. The same is executed with great love, diligently, with cornices and ivy leaves; and the door-posts with exceeding great adornment of leaves, of many descriptions."

Those doors are a poem. Ghiberti spent nearly all his life thereon, imprinting on them his wonderful talent, compounded of grace, elegance, and equilibrium. The bas-reliefs are in several depths of distance, manipulated with perspective sagacity; and they constitute the most perfect type of the kind: serving as founts of inspiration for all the subsequent artists.

Luca della Robbia (1309-1482) is the pleasing wizard of terracotta art. Who does not recall those disks and lunettes, those ancons and corbels, peopled with his gentle inspirations, and adorned with those curious polychrome garlands of flowering branches and fruits? His beauty is far from the impetus of Donatello, and from certain finer details by Lorenzo Ghiberti; it is rather a plain style of beauty, pure, select, but always grave, infused with religious thought and feeling. Luca is a profoundly Christian artist, highly respecting the sacred tradition and dogma.

He is the propagator of the industry of terracottas. But even when his works have commercial objects, they are still

ever conscientious. The pieces modeled by Luca and his kinsmen, Andrea and Giovanni, amount to nearly 500.

He decorated with a procession of boys the choir gallery of the Cathedral of Florence; labored on the bas-reliefs of Giotto's Belfry, sculptured the tomb of B. Federighi, composed the Resurrection of Christ on the tympanum of the Cathedral sacristy, etc.

Verrocchio (1435-1488) is both sculptor and painter, goldsmith and mathematician. Pupil of Donatello, he partakes of that powerful and noble naturalism. His masterpiece is the equestrian monument to Colleoni, in Venice; one of the most beautiful in the world. In Florence are admired his David, and the group of Christ and St. Thomas. Among his paintings, that one is exceedingly beautiful which represents the Baptism of Jesus, in the Academy of Florence. He was master of Leonardo and Perugino.

Desiderio da Settignano too was a pupil of Donatello, but died very young, in 1464. His masterpiece is the Tomb of Marsuppini, in S. Croce. He leads a charming school of artists, whose tendencies are less varied and more gently ideal than Donatello's.

They have left us heads of the Blessed Virgin, of little boys, and in general such bas-reliefs as exhibit something of a pensive sweetness; they are incomparably graceful. Among these artists must be mentioned Mino da Fiesole, Bernardo and Antonio Rossellino, Benedetto da Maiono, Matteo Civitali, Agostino di Duccio, Vecchietta. On the tomb of Desiderio was inscribed this noble epitaph:

> Desiderio gave life to cold marble, thereby empowering sculpture to equal nature's benign and infinite beauty. And Nature, seeing this, stood aghast, and said, "So now shall my glory dim?" Wherefore, in her lofty rage, she smote the artist, seeking thereby to extinguish the life of so rare a talent. Yet, all in vain; because he gave life to the marbles, and they to him.

Be there also noted, Andrea Sansovino and Antonio Pollaiolo. The latter is realistic, and rougher than Sansovino, who approaches the school of Desiderio. Indeed, Sansovino discovers so fine a relish for beauty that he might be classed with the masters of the sixteenth century, all the more so since

he died in 1529. We may cite his Baptism of Jesus in the Baptistery of Florence, and the tombs of Sforza and of Basso at S. Maria del Popolo, Rome. Of Pollaiolo I may note the bronze group of Hercules and Antaeus in the Bargello Museum, and the mausoleums of Sixtus V and of Innocent VIII.

At Venice, Lombardo and Antonio Rizzo, whom we adduced as architects, are famous as sculptors. The latter is author of the group Adam and Eve in the interior of the Ducal Palace, statues worthy of Donatello.

CELSO COSTANTINI.

Florence, Italy.

THE FIRST JESUIT CARDINAL.

FATHER JAMES LAINEZ, one of the first companions of St. Ignatius of Loyola and his immediate successor in the office of Provost General of the Society of Jesus, and Father Francisco Toledo were "new Christians", as the phrase went in Spain in the sixteenth century; that is, they were both of Jewish ancestry. But while the history of the Laínez household subsequent to their conversion was that of a pious, devoted, and edifying family, several of Toledo's kindred had borne reputations for orthodoxy which were not entirely above suspicion; among them, his grandfather had done public penance, by order of the Inquisition, on account of his Judaizing propensities.

Born at Cordoba, 4 October, 1532, young Toledo showed in his earliest years a precociousness which was the harbinger of that display of brilliant talent which won for him, when studying at Salamanca, the admiration and applause of students and professors alike. Among his classmates at that famous centre of Spanish learning was Alphonsus Rodriguez, the future author of the *Practice of Christian and Religious Perfection,* a work which has been for three centuries a lamp to the eyes and a guide to the feet of countless religious of both sexes in all parts of the world.

Toledo was promoted to the chair of philosophy in his Alma Mater when he was only twenty-five years of age; but, despite his youth and youthful appearance, it was commonly

said and believed that no other professor of the University had ever begun his career with a better equipment of enthusiasm, industry, and acquired knowledge.

During the scholastic year, the young professor's lecture-hall was thronged not only by eager young men who came as learners and, between classes, tossed their caps and waved their dress swords amid loyal vivas for Toledo, but also by dignified prelates and courtly grandees who came in state to occupy the chairs reserved for the "benevolent hearers".

For one brief year Toledo enjoyed the sweets of success and popular applause. Then he turned his back on the University and, in company with Alphonsus Rodriguez, sought admission to the Society of Jesus. They entered on an equal footing, but their futures were very different. Rodriguez spent his life in Spain, where he became the master and guide of young aspirants to the religious state, while Toledo, after a short year in the novitiate, was called to Rome, where, after twenty-three years of intense and varied activity, he was raised to the Sacred College as the first Jesuit Cardinal.

Upon his arrival in Rome in 1559, Toledo was appointed to the chair of philosophy in the great Roman College. News of the celebrity which he had enjoyed at Salamanca had preceded him and had aroused a mild curiosity in the eternal city, for Rome was accustomed to see and hear celebrities; but when the gifted Spaniard began his lectures and displayed the brilliant talents with which he was endowed, the success which he had met in his native land paled before the dazzling triumph which he achieved in his new field of usefulness. He became the hero of the day, the intimate of many Cardinals and the trusted adviser of eight Popes.

When Cardinal Commendone went as legate to the Emperor Maximilian and King Sigismund of Poland, to stir them up to energetic measures against the Turks, Pope St. Pius V insisted that Father Toledo should accompany the Cardinal as confidential counselor; but the Jesuit's chief glory was gained as a professor and an adviser in Rome.

Father Toledo had had but one year of regular training in the Jesuit novitiate, and the number and variety of his cares in Rome had left him but little leisure to establish on a firm foundation the whole edifice of the religious life. It is

not surprising, therefore, that his interest in the Society of Jesus slackened and that his acquaintance with its laws and spirit should have been somewhat superficial. He was able, however, on a certain occasion to do a signal service to the Society. It happened that a young Spanish Jesuit belonging to a family of some consequence lost his elder brother by death. This event so changed the young man's worldly prospects that, although he had pronounced the first vows of the Society, he walked out of the Jesuit College without giving any notice of his intentions, and betook himself to a neighboring town where he forthwith bestowed his name and fortune upon some fair damsel.

The affair, as may be easily imagined, caused a tremendous scandal, for those concerned in it had not sufficient sense of propriety to seek concealment or to have recourse to stealth. It having been publicly announced that the young man had incurred the censures of the Church, a certain friar valiantly took up the cudgels and declared that the Jesuit scholastic was morally free to go and come as he pleased and to enter any state or profession he chose, because he was not a " religious " according to the law of the Church. Not content with airing his opinion in public and in private, the friar in question set out to deliver a series of lectures in which he intemperately assailed the manner of life of the Jesuits and called into question the genuineness of certain papal pronouncements in their favor.

Father Toledo laid the whole matter before Pope Gregory XIII. The consequence was that the Pontiff issued a Bull, *Ascendente Domino,* in which the Jesuit Institute was approved and confirmed in the most ample and explicit manner. Such had been his activity and interest in the affair that, by direction of the Provost General, Claudius Aquaviva, all the members of the Society of Jesus offered certain acts of religion to God for the spiritual benefit of Father Toledo.

There is no occasion to marvel at the hostility that was shown by some very worthy and godly people to the Institute of the new Society of Jesus. At that time, the air was full of novelties in religious belief and practice—novelties that were silly, and novelties that were wicked—and it was quite natural that an innovation which, as St. Ignatius believed, the changes

wrought by time had made desirable, might be viewed by some timorous souls as fanciful and even improper. Time has shown, however, that Ignatius was guided by the Spirit of God, for various features of the religious life which were distinctively Ignatian "novelties" have been very generally adopted not only by more recent founders of religious organizations but also by older Orders.

In our day, when kingly wings are so closely clipped, it is difficult to grasp the all-pervading power of a monarch like Philip II, under whose protection all interests, spiritual and temporal, were grouped and sheltered. The "sacred Catholic royal majesty" of the ruler overshadowed all else in Spain and Spain's still vaguely-defined transoceanic possessions. The Society of Jesus, founded by a Spaniard and propagated chiefly by Spaniards, had been governed by Spaniards until the election of Everard Mercurian, a native of the Low Countries, which were then subject to the Spanish sceptre. His successor was Claudius Aquaviva, an Italian.

The election of Aquaviva occasioned discontent among certain Spanish Jesuits who feared for the continuance of the preponderating influence of their nation in the administration of the affairs of the Society. They resolved, therefore, to escape the rule of the head of the Society by securing the appointment of a Vicar who should govern them in almost purely nominal dependence on the Provost General. Some of the recalcitrants appealed to the Nuncio in Spain; others laid their case before the Pope; and others, seeing in Philip II their grandpapa in all things temporal and spiritual, memorialized him to use his unquestionably immense influence to bring about radical changes in the fundamental law of the Society of Jesus. Of the twenty-seven memorialists whose identity was known, full twenty-five were of Jewish ancestry, and there was some uncertainty about the origin of one of the remaining two. Precisely how many followers the memorialists had among their brethren in Spain cannot be conjectured, though they undoubtedly met with some favor and encouragement.

The intriguers found an influential and untiring ally at Rome in the person of Father Toledo, who had withdrawn from the Jesuit residence and taken up his abode in the Pope's

palace. This daily mingling with people of all ranks and conditions, who streamed toward the Vatican on all kinds of errands, sadly undermined Toledo's regard for the Order of which he was so illustrious a member. In fact, he took it upon himself to lay before the Pope certain memorials which aimed at undoing in no small degree the work of St. Ignatius which had been so strongly approved and commended by former Pontiffs.

Seeing the mischief that threatened the Institute on account of the change in Toledo's attitude toward it, the Provost General, Aquaviva, endeavored to induce his estranged subject to leave the papal palace and reside somewhere with his Jesuit brethren; but despite all his offers of exemptions, conveniences, comforts, and attentions, Toledo would not budge. He remained as at the cave of Adullam, where every sore-hearted (or soreheaded) Jesuit wayfarer was accorded a hearty welcome. It was through Toledo and another "new Christian", Father José Acosta, that Philip II urged Pope Clement VIII to command the assembling of the General Congregation of the Society, as the only means of redressing the grievances of the Spanish Jesuits and of restoring harmony among them. The Pope, indeed, gave the command to Provost General Aquaviva, and added that Acosta, though otherwise not entitled to a seat, should be admitted with the right to vote. It was the fifth time in the history of the Society of Jesus that this, its highest, legislative body was to convene.

Rumor was already rife to the effect that the Pope contemplated raising Toledo to the Sacred College of Cardinals, a distinction which Jesuits had until then succeeded in avoiding. Father Aquaviva sought to prevent such a step by representing to Pope Clement VIII that Father Toledo had so drifted away from his Order and its spirit that, though urged and pressed, he had declined to live in any one of its houses, had busied himself in securing benefices for his relatives, and had dabbled in other very worldly affairs; but, in the sixteenth century, when the cardinalitial dignity was conferred even upon children and upon men known to be of loose life, such a remonstrance must have had little or no weight. Father Toledo became Cardinal Toledo, 17 September, 1593.

The General Congregation which had assembled in obedience to the Pope's mandate began its labors 3 November, following Toledo's promotion to the Sacred College. He had hoped to preside over its sessions; but, as his plans miscarried, he was forced to content himself with remaining in readiness to give such advice as its members might come to seek. Even in this he was disappointed, for, with the possible exception of Acosta, who had been forced upon the Congregation, the sixty-four Fathers went on with their deliberations quite as if no Cardinal Toledo was in existence.

The result of the General Congregation was a complete vindication of the official actions of the Provost General. As the "new Christians", among them Toledo and Acosta, were shown to be the chief causes of the tempest among the Spanish Jesuits, it was enacted that such should no longer be eligible to membership in the Society of Jesus and that the Provost General should not have the discretionary power of dispensing from the provision. Thus the law stands to-day. Far from dating from St. Ignatius, it was one with which he had no sympathy, as we see in his choice of Laínez as one of the original members of the Society. It was a law made necessary by the intrigues, the ambition, and the turbulence of the "new Christians" who sought to induce the ecclesiastical and secular authorities to meddle with the domestic affairs of the Order.

The plotters had undoubtedly expected to bring about the enforced resignation, or even the real deposition of Aquaviva; but their failure to accomplish either was conspicuous. They did not lose heart. It chanced that at that time a vacancy occurred in the see of Naples. Why not dispose of Aquaviva by having him appointed to that honorable post? Toledo took up the matter with the Pope and secured a positive expression of the will of His Holiness to send the Provost General from Rome to Naples in the character of archbishop.

As it looked very much as if the schemers were to remove Aquaviva from office by this roundabout means, some Spanish Jesuits called upon Cardinal Toledo and begged his intercession to stave off the unwelcome promotion; but he affected a strong disinclination to act in a matter in which the Pope had already made known his will. "If the Provost General goes

to Naples as archbishop, we shall use all possible means to secure his promotion to the Sacred College. Princes and prelates shall urge upon His Holiness the advisability of conferring the red hat upon him." Such was the rejoinder of the Jesuits.

The argument hit a very tender spot. Toledo at once promised to make all possible representations to the Pope. The appointment of Aquaviva to Naples was canceled.

Cardinal Toledo did not long enjoy his exalted dignity, for in less than three years after his creation he passed out of this world. He lived long enough, however, to give one more very painful shock to the whole Society of Jesus. In the spring of 1596 there was some trouble in the English College at Rome, which was then directed by the Jesuits. They had decided to expel several of the students, when the Cardinal Protector of the College died suddenly and was succeeded by Cardinal Toledo, who at once took a hand in the matter. The reasons which prompted his course are unknown to us, but, to the utter amazement of the faculty, he decided that the refractory students should be retained and that the Rector should be shown the door! This was done.

Thereupon, Cardinal Toledo obtained from Pope Clement VIII a comprehensive brief which authorized him to remove Jesuits in the English College at will, and to replace them by any others that he might see fit to summon in their stead. The whole community was exempted from the authority of the Provost General, of the Provincial of Rome, and of any other Jesuit Superiors, and was made wholly subject in temporals and spirituals to the Jesuit Cardinal. When Aquaviva learned the contents of the brief, it is said that he trembled from head to foot. But before much had been done in virtue of the papal document, the fourteenth day of September, 1596, came round, and Cardinal Toledo was a corpse. The Brief died with him.

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THE CURE OF INTEMPERANCE.

V. The Physical Treatment of Alcoholism.

THE beginning of the treatment of any form of alcoholism is medical. To exhort a drunkard morally before making any attempt to remove the irritating and overwhelming alcoholic poison from his body is as practical as praying before a wooden idol. The most one can do is to persuade the drunkard to accept medical treatment. After the work of a competent physician has temporarily allayed the craving for alcohol, one may begin the moral treatment.

Patients that are already in some stage of delirium tremens, or who show symptoms of other forms of alcoholic insanity, require special treatment. The ordinary chronic alcoholics, who are not in the delirium stage, no matter what class they are in among the continual or periodic drinkers (except the genuine dipsomaniac), require the same medical treatment as a common rule.

The first medical treatment to be given to chronic alcoholics should be similar in the main outline to that described by Professor Alexander Lambert,[1] a physician of very wide experience in this matter in Bellevue Hospital, New York City. He uses a belladonna mixture, consisting of two parts of a fifteen per cent tincture of belladonna, and one part each of the fluid extracts of hyoscyamus and xanthoxylum. This belladonna mixture, with repeated and strong catharsis, is essential in the treatment. The tincture of belladonna must be a fifteen per cent tincture; a ten or twelve per cent tincture will not remove the craving so thoroughly. It is to be kept well corked, and it is to be shaken before administration. This mixture is pushed until the physiologic tolerance for the belladonna is passed, which is known by such symptoms as dilated pupils, dry throat, redness of the skin, a peculiar incisive voice, and insistence on one or two subjects of speech. Then the dose is reduced or discontinued until these symptoms subside, when the mixture is given again at a reduced dosage. The tolerance varies with different patients: some can take only two to four drops hourly, others tolerate eighteen to twenty easily. Atro-

[1] *Journal of the American Medical Association*, 25 September, 1909, and 18 February, 1911.

pine (here in the belladonna mixture) is one of the most useful vasomotor stimulants we have in collapse. It stimulates the circulation by tightening up the relaxed arterial tension; it also reduces congestion, inflammation, everywhere, and it increases intestinal peristalsis. Hyoscyamus acts like the belladonna, but it is also calmative and hypnotic. Xanthoxylum tends to correct relaxed arterial tension; it is also diaphoretic and diuretic.

The patient is given five compound cathartic pills, five grains of blue mass, and six drops (drops, not minims) of the belladonna mixture in a capsule, as a first dose. If there is no purging, a saline is added. The dose of the belladonna mixture is repeated every hour of the day, and every hour of the night. At the end of six hours the dosage is increased by two drops; and every sixth hour thereafter an additional two drops are added to the dose until the patient is taking sixteen drops at a dose. This is the maximum average dose, and it is kept up unless the symptoms of belladonna poisoning begin to show as enumerated above.

Twelve hours after the first dose has been given, again three to five compound cathartic pills and five grains of blue mass are administered, and a saline if necessary; and these pills, the blue mass, and the saline (six or eight hours later if necessary) are repeated at the twenty-fourth and the thirty-sixth hours. At this time clay-colored stools will appear, and some form of ox-gall may be used, to stimulate further biliary secretion, in small doses every hour for five or six doses. At the forty-fourth or forty-fifth hour two ounces of castor oil are given. The belladonna mixture is kept up every hour in the meantime.

If the compound cathartic pills are not acting promptly and energetically, five or six "B. B." pills are used from two to three hours after the compound cathartic pills. The "B. B." pills are the Pilulae Catharticae Vegetabiles of the Pharmacopœia, with one-tenth grain oleoresin of capsicum, one-half grain ginger, and one-twenty-fifth minim of croton oil added to each pill. These pills are to be freshly made. Sometimes it is necessary to carry over the treatment to the forty-eighth and on to the sixtieth hour.

Elderly or very nervous patients, who have been drinking deeply for a long debauch, need two ounces of whiskey for four or five doses during the first twenty-four hours. If these patients are excessively nervous they are to be put asleep by a hypnotic. Lambert uses a mixture of chloral hydrate, grains xx; morphine, grain 1/8; tincture of hyoscyamus, 1/2 drachm; ginger, x minims; capsicum, v minims; and water, 1/2 ounce. They should have cardiac stimulants, like digitalis, after the first twenty-four hours, or earlier if they are weak.

When a patient has an alcoholic gastritis and cannot retain the medicine, he should receive five grains of pulvis morphinae compositus with five grains of sodium bicarbonate every two hours, for two or three doses, to allay the vomiting.

After the craving for alcohol has been quieted by this energetic treatment, one of the greatest difficulties is to convince the patient that he may not ever afterward, as long as he lives, take a single glass of alcoholic liquor. If he does, he will almost certainly go back to his vomit. It commonly requires one or two relapses to prove to such persons that their boasted will-power, as far as keeping from relapse after tasting liquor is concerned, is a grossly unfounded boast. Even his medicine must not contain alcohol.

Dr. Lambert reports [2] that of eighty-five patients treated by this method in the wards of Bellevue Hospital 21.2 per cent remained abstinent after eighteen months, but 78.8 reverted to drunkenness. Of 375 alcoholic patients who voluntarily came to a private hospital for this treatment 87.8 per cent still remain sober, and only 12.2 per cent relapsed. This is a striking example of the force of mere natural will in the cure of alcoholism.

Delirium tremens is treated symptomatically, and there is considerable diversity of opinion among skilled physicians as regards some important parts of this treatment, especially as to the use of various sedatives, heart stimulants, and alcohol. Many of these patients have had little food and much alcohol before the outbreak, consequently some physicians deem it necessary to use alcohol for a while to prevent collapse, until the substituted food and stimulation begin to be effective. Dr.

[2] *Boston Medical and Surgical Journal*, 166, 17.

Lambert, who holds the contrary opinion, says it is his own belief, "after trying both methods, basing his judgment on the treatment of several thousand patients by each, that alcohol should be absolutely withdrawn in all cases".

Dr. Ranson, in a report [3] on the treatment of five hundred cases of delirium tremens in the Cook County Hospital, Chicago, from 1905 to 1908, used whiskey in 110 cases of incipient delirium tremens, and delirium followed in 28.1 per cent of the cases; he withdrew whiskey in 236 incipient cases, and delirium followed in 48.3 per cent. This gives a percentage of 20.2 in favor of the use of alcohol, as far as the averting of delirium is concerned. To the delirious patients, however, he gave whiskey in 131 cases, and the mortality was 44.7 per cent; he withdrew it in 170 cases, and the mortality was 42.9 per cent. That is, 1.8 per cent in favor of the withdrawal. The mortality in these delirious cases, from other data he gives, cannot clearly be connected with either the use or disuse of whiskey in the treatment.

Lambert's mortality was about twenty per cent in 709 cases, with 48.8 per cent in the pneumonia cases; Ranson's was 43.8. As Lambert's results were twice as good as Ranson's, this lends much weight to Lambert's opinion as to treatment in general. When Ranson used scopolamin on his delirious patients the mortality increased thirteen per cent, when he used the fluid extract of ergot, in drachm doses every four hours, the mortality decreased 21.6 per cent.

The delirium tremens patient's heart-muscle is nearly always defective and it requires stimulation. Some physicians use caffeine in such a condition, but there appears to be an incompatibility between alcohol and caffeine. Dr. J. D. Pilcher, of Cleveland, says [4] that alcohol narcosis is lessened somewhat when combined with small or moderate doses of caffeine; intensified when moderate doses of alcohol are combined with large doses of caffeine; or large doses of alcohol with caffeine in all doses. The two drugs are always synergistic, and the fatality is greater when they are used together than when given separately. Alcohol increases the toxicity of caffeine, but caffeine does not increase the toxicity of alcohol.

[3] *Journal of American Medical Association*, 52, 16.

[4] *Journal of Pharmacology and Experimental Therapeutics*, Baltimore, 3, 3.

The death is cardiac. With somewhat large doses of alcohol moderate doses of caffeine may do good, but extreme caution is required in the use of caffeine in any heart lesion where other drugs are exhibited. It seems to be safer to use digitalis internally as a heart-stimulant; and if the patient will not take medicine by the mouth, or if there is danger of accumulation of the digitalis in the stomach because of the diseased mucosa, digitalin may be substituted hypodermically—one-twentieth of a grain at a dose. Some writers now call this "the old digitalis" treatment, as if it were obsolete, but men among the most practical and successful practitioners still keep to it.

A half-drachm of aromatic spirit of ammonia should be given every two hours as the whiskey is withdrawn. A mixture, in drachm doses, of tincture of nux vomica, a half ounce; aromatic spirit of ammonia, an ounce; fluid extract of ergot, a half ounce; tincture of capsicum, a drachm; and infusion of calumba, up to seven ounces, should also be used. It is best given in ginger ale. This is a heart-stimulant, and a substitute for digitalis and whiskey.

Ergot is very useful to lessen congestion and to tone up tension. It should be employed hypodermically in addition to the mixture just described. Livingston's solution is a drachm of solid extract of ergot dissolved in an ounce of sterile water, to this three drops of chloroform and three grains of chlorotone are added, and the solution is filtered. Twenty-five c.c. of this are given, every fifth hour, straight into the gluteal or the deltoid muscle. Ergot is especially useful in cases where there is a tendency to wet brain. The ergot also lessens the need for hypnotics.

The patient should have normal salt enemata at a temperature of 115 degrees Fahrenheit, high up into the colon, every fourth hour, and an ounce of magnesium sulphate daily: this is to purge out the toxine as much as possible. He must, for the same reason, receive eight ounces of water every hour. Milk with lime water, and broths seasoned with capsicum, are to be fed him frequently; and if he will not take this food and the water they are to be poured into his stomach forcibly through a rubber tube passed through his nostril. Delirium tremens is essentially a collapse delirium, and the main treatment requires food and sleep.

Every day the patient should get a bath at ninety-five to ninety-seven degrees Fahrenheit for forty or fifty minutes: this will require the service of two orderlies. During delirium a nurse should, if possible, stay with the patient to keep him in bed. If the nurse is not available, restraining sheets may be used, but no canvas jacket should be put on him. Windows must be guarded or the patient may jump out. During the delirious stage the patient should not be let loose in a padded room. It is better to keep him in an open ward with other alcoholics, than to isolate him. He can thus be better watched. If the other patients are delirious he does not bother them; if they are not he is an excellent object-lesson.

Bromides are worse than useless. If veronal in twenty-grain doses does not induce sleep, a drachm dose of paraldehyde may be tried, despite its tendency to irritate the stomach. Chloral sometimes brings on quiet in delirium tremens, but it often fails even when used in large doses. If it is used, the heart must be stimulated simultaneously. If there is reason to suspect a fatty or weak heart it should not be used at all. In young, strong subjects with good hearts sometimes hyoscine hydrobromate, one one-hundred-and-twenty-fifth grain, with morphine, one-eighth grain, may be tried; but these drugs should never be administered to an aged alcoholic.

When there is wet brain the mortality is likely to be high, but the ergot used hypodermically does most good in such cases. Five or six weeks may be required before there is definite amelioration in this condition, and this fact is to be remembered lest the physician grow discouraged.

Wet brain may develop in a chronic alcoholic without delirium tremens. The cerebral vessels degenerate and grow leaky, the vasomotor system is inactive, and the heart is feeble. After delirium tremens the wet-brain case shows signs of gradual comatose sinking. The delirium becomes low, muttering, and there is evidence of some hallucination of sight and hearing. If roused the patient will take food in the first stages. The cornea and conjunctiva may inflame. The skin is hyperesthetic, and pressure on muscles causes pain. If the coma grows profound, the arms, legs, and neck stiffen, and the reflexes are all exaggerated. The neck may be drawn backward somewhat, and attempts to move it causes pain. The

belly is retracted, the eyes are closed, the pupils small. The tongue is dry and brown, and there is usually incontinence of urine and fæces. The pulse is frequent and feeble, and the hands and feet are chilled. The patient may die in this condition, or gradually begin to convalesce. Pneumonia, with a high mortality, is liable to complicate the condition. A very stiff neck is a decidedly grave prognostic sign.

Acute alcoholic hallucinosis, called also acute alcoholic paranoia, or acute alcoholic persecutory insanity, is closely allied to delirium tremens. The subjects are commonly younger than the delirium tremens cases, and from a better educated class—professional men frequently. In this disease the hallucinations are rather aural than optic or tactile; in delirium tremens the contrary is the rule; in hallucinosis orientation is retained, in delirium tremens it is lost; in hallucinosis the morbid occurrences are systematized, and the patient has his illusions in connexion with his social relations, in delirium tremens they are not systematized, and they refer only to the patient himself. The man in hallucinosis retains much more of his wits than the delirium tremens patient.

The prognosis as regards life is good in hallucinosis if the patient is put into an asylum, and kept there for a sufficient time; but as all public insane asylums are overcrowded, as soon as a patient becomes at all rational he is discharged, and he relapses. The tendency to suicide must always be remembered in such cases. These patients have a bad neurotic diathesis, and one glass of whiskey may start up immeasurable trouble. I knew a clergyman in this condition to cut his throat with a razor in a station-house cell. The actual treatment is like that for acute insanity combined with the treatment for delirium tremens. These patients should be confined to an asylum, as they are likely to be homicidal if the notion of persecution becomes fixed on any particular person.

VI. The Ethics of Drunkenness.

Before explaining the nature of the virtues that cure drunkenness, the ethics of drunkenness should be made clear. As a physical condition drunkenness is identical with narcosis or general anesthesia. It is an inhibition of reason, or consciousness, through the deoxidation of neurons and a consequent loss

of their conductivity, from the action of large doses of alcohol, ether, chloroform, nitrous oxide, opium, or other narcotics. These agents shut off oxygen from the somatic cells, as do suffocation, fatigue, extreme heat or cold, possibly by paralyzing the oxygen-carriers, or through direct contact of the alcohol, as the blood of a drunken man may hold as high as 2.26 per cent of alcohol. A result of the exclusion of oxygen is an inhibition of function, of conductivity, in the nerve-cells. These cells can not carry any external impression through the brain to the mind, nor back from the mind, through the brain, to the external world; hence the patient is unconscious.

Graham [5] showed that chloroform deoxidizes somatic cells. Verworn [6] also has proved this fact. As far back as 1873 Jolyet and Blanche [7] proved that nitrous oxide produces narcosis by deoxidation of the body-cells, and many other observers have since corroborated this proof.[8]

Although we have no complete notion of the nature of pain, we know that physical pain is a disagreeable state following severe stimulation of the skin, muscles, or the nerves themselves, and that the sensation is carried by the nervous system to the brain, and thus on to the mind. The action of the various anesthetics in excluding a sensation of pain is, again, a result of deoxidation, which inhibits the conductivity of the neurons.

This inhibition of neuronic conductivity has two effects: (a) the exclusion of sensation generally; and (b) the privation of consciousness. Both these effects proceed *aeque immediate* from the use of the alcohol, or of the anesthetic, more properly so-called. The exclusion of sensation is not an effect of the unconsciousness, nor is the unconsciousness an effect of the exclusion of sensation, but both are distinct effects of the inhibition of neuronic conductivity by the drug used.

This is a very important fact as regards the moral licitness of general anesthesia for surgical purposes under proper conditions. When general anesthesia is induced by the surgeon

[5] *Journal of Experimental Medicine*, xv, 307, 1912.

[6] *Bulletin of the Johns Hopkins Hospital*, xxiii, 97, 1912.

[7] *Archives de physiologie normale et pathologique*, July, 1873.

[8] Vid. Wood's *Therapeutics*, eleventh edition, p. 87, Philadelphia, 1900.

the action of the anesthetic drug, which annuls the conductivity of the nerves, has a double effect: one effect, which is good, is to avert pain and shock, and make the surgical operation possible; the other, which is evil, is a suppression of consciousness by violence, contrary to the method of nature. The cause here is an indifferent act morally.

When an indifferent or good causal act has two immediate effects, one good and the other evil, i. e., when both these effects proceed *directly* from the cause, and the good effect is not a consequence of the bad effect, then the act may licitly be done with the intention of getting the good effect, notwithstanding the fact that the evil effect will also follow. Four conditions, however, must be fulfilled to make the act licit:

1. The end, intention, aim, of the operator must be good, "honest"; that is, it must be directed toward obtaining the good effect. If he even only complacently regards the evil effect, in that much is the act evil and illicit.

2. The causal act must be good or indifferent morally. If it is bad in itself it vitiates all consequences.

3. The good and evil effects must proceed immediately from the causal act. If the good effect follows mediately through the evil one we should be doing evil, making a good end justify bad means.

4. There must be sufficiently grave reason for doing the act. Natural equity obliges us to avoid doing any evil whatever when we are able to avert such evil; but it would be intolerable if we were prevented from doing every action that has any evil connected with it.

In surgical anesthesia the good effect, which is to avert pain and shock, is directly intended; the evil effect, which is the inhibition of consciousness, is only permitted reluctantly. Then (1) the end is good; (2) the causal act (giving the anesthetic drug) is indifferent; (3) the good and evil effects follow immediately from the cause; (4) there is a sufficiently grave reason for seeking the good effect. Therefore all the conditions requisite to make general anesthesia morally licit are preserved.

All moral theologians permit the use of general anesthesia for surgical operations, and they insist that every precaution must be taken to guard the life and health of the patient dur-

ing the anesthesia. In the use of nitrous-oxide there is ordinarily no risk of life; ether, if the kidneys are sound, is not dangerous in the hands of a skilful anesthesist; there is always some danger in the use of chloroform. Medically and morally it is culpable for an unskilled person to attempt to give ether, chloroform, or even nitrous oxide; and a physician without considerable experience in giving anesthetics under the supervision of a competent man is an unskilled person. Even if the anesthesist is skilled, he must also know all that is discoverable concerning the condition of the patient's heart, kidneys, and general state, before the anesthesia is begun. Ether may kill a person that has nephritis; chloroform will stop a weak heart, and so on.

As to the morality of drunkenness from alcoholic liquors the common doctrine of moralists is that complete drunkenness is a mortal sin. Saint Thomas [9] in his earlier writings taught that drunkenness is in its nature a venial sin, and becomes mortal only *per accidens;* he later [10] changed this opinion to that now held by moralists.

Saint Alphonsus Liguori says: [11] "The malice of complete drunkenness lies in this that a person, without sufficient reason, solely for pleasure, or gluttony, consciously and willingly deprives himself of the use of reason; not simply, as happens in sleep, the natural manner established by the Creator to preserve strength and the image of God in us, but violently, in an unnatural manner, by clouding reason, debasing the image of God in us, and that to an equality with the mindless brute. Drunkenness, moreover, deprives one of the power of using reason should any sudden necessity for such use arise." This, he adds, is the common doctrine of moralists.

All agree that the malice of drunkenness, as distinguished from mere chronic alcoholism, is chiefly in this that a person willingly and consciously deprives himself of the use of reason. Hence the sin is not technically mortal, especially in the teaching of Saint Alphonsus, if enough consciousness is left to differentiate between good and evil, although there may be some

[9] *De Malo*, q. 2, a. 8, ad 3; q. 7, a. 4, ad 1; and *In Epis. ad Gal.*, v.

[10] Lect. III on Chap. XIII Rom.; *Summa Theol.*, 1. 2., q. 88, a. 5, ad 1; 2. 2., q. 150, a. 2.

[11] *Mor. Theol.*, Lib. 2, n. 75 et seq. Mechlin edition, 1852.

mental confusion: just where to draw the line between venial and mortal sin in a particular case may be difficult at times. Many theologians hold that drunkenness is not a mortal sin if it deprives one of reason for only a short space of time; and these writers say that an hour is a long space of time in this connexion.

Saint Thomas [12] tells us the malice of complete drunkenness consists in this that, "a man willingly and consciously deprives himself of the use of reason, the means by which he performs virtuous acts and avoids sin; and thus he sins mortally by exposing himself to the danger of sin." This last phrase refers to an accidental additional evil in the act of drunkenness.

There has been much dispute among moralists as to whether it is a mortal sin to become drunk by using a large quantity of alcoholic liquor prescribed by a physician to cure disease: this case has been discussed from the time of Saint Thomas [13] down to our day; but the suppositum here is to be denied. There is positively no ill to which a human being is liable that can be cured or bettered by large doses of alcoholic liquor, whether prescribed by a physician or not. This dispute from our present medical practice is now wholly obsolete.

In the treatment of typhoid fever and pneumonia many physicians still use alcohol in certain conditions, but never to the point of inebriation: indeed, the sign to lower the quantity, or to discontinue its use, is the mere smell of alcohol on the patient's breath. There is a marked tendency at present among the best practitioners not to use alcohol at all as a stimulant in infectious diseases. Some hold that it is especially *injurious* in pneumonia and septic conditions. As early as 1829 Dr. Cheyne, of Dublin, a leading authority on fevers in his time, opposed, in *A Letter on the Effects of Wine and Spirits,* the use of alcohol in the treatment of fevers; and he cited the good effects he had obtained at Baltimore in Cork by not using alcohol as had been customary.

[12] 2, 2., q. 150, a. 2, corp. art. "Ebrietas est peccatum mortale quia secundum hoc homo volens et sciens privat se usu rationis, quo secundum virtutem operatur et peccata declinat; et sic peccat mortaliter, periculo peccandi se committens."

[13] 2, 2., q. 150, a. 2, ad 3.

In the United States when a person has been struck by a poisonous snake a popular theriaca is a large dose of whiskey, a pint or more. This is a very dangerous, and altogether useless method of treatment. It adds alcoholic poisoning to the snake poisoning, and lessens the patient's chances for recovery: if he recovers health he does so in spite of the venom and the alcohol, not because of the alcohol.

The evil a person does whilst drunk is morally imputable to him provided he foresees, even probably, that he will commit it. Criminal actions are especially chargeable against the drunkard, as murder, assault, damage to property, unchastity, scandal, neglect of family, and the like. Evil speech in the form of contempt may not be grave sin, as no one seriously heeds a drunken man; but blasphemy and obscene speech are attributable to him, as they are intrinsically evil. These deeds and words are not voluntary in act, but they are in cause.[14]

The physical and moral evil done a child which is conceived in drunkenness, or is the offspring of a chronic alcoholic, is imputable to the drunkard in greater or less degree according to the drunkard's knowledge.

As was shown above, 50 grammes of alcohol taken at a daily sitting (a pint of claret, a half-tumblerful of whiskey) brings on all the somatic injuries of chronic alcoholism, although the drinker may not become drunk in the meaning of the term as used by moral theologians. The bodily diseases, the loss of working power, the injury done society and offspring, can all become mortal sins in themselves apart from any notion of technical inebriation. Sometimes, even a pint of American beer taken daily at a meal for 12 days will so congest the kidneys of a middle-aged man, who has been proved to be healthy by frequent previous examinations, that casts will appear in his urine where none before existed. In such a case a pint of beer daily is a dangerous excess, and where a family is dependent on the man the excess is a grave sin: just what degree would constitute a mortal sin in this case would have to be judged specially. To take a drug in a quantity sufficient to cause chronic inflammation of the liver or kidneys, degeneration of the nerves, and the like, can evidently become mortal

[14] Cf. St. Thomas, 2, 2., q. 150, a. 4.

sin, apart from any notion of drunkenness as a deprivation of consciousness, provided the person knows that he is bringing on these bodily diseases.[15]

Chronic alcoholism, as far as the body is concerned, is evidently a disease, as tuberculosis or nephritis are diseases; but it is a self-inflicted disease, as the cutting-off of a finger to escape military service is a self-inflicted disease, or mutilation. As the acquisition of the disease of chronic alcoholism is the result of a series of immoral acts, the fact that it is a grave physical disease adds to the moral turpitude. Like syphilis acquired in a brothel, it is not only a disease, it is also a vice and a crime. The chronic alcoholic and the syphilitic may repent their original immoral acts, but they seldom advert to the fact that the bodily degeneration in itself is also a deordination which demands moral satisfaction. The alcoholic cirrhosis, nephritis, neuroses, mental hebetude, the swarming heredity of physical evils handed down to children and children's children, and so on, are each a separate vice or crime. Hence Aristotle said: "The drunkard deserves double punishment;" [16] and Sir Edward Coke: [17] "As for a drunkard, who is a *voluntarius daemon,* he hath no privilege thereby; but what hurt or ill soever he doth, his drunkenness doth aggravate it."

When one commits an immoral act he falls into the sins that naturally follow from this act, inasmuch as the immoral act embraces the proximate chances of committing these sins. Whoever, then, culpably grows drunk takes upon himself, besides the substantial malice of drunkenness, its accidental and derivative malice, by exposing himself to the danger of committing these resulting immoral acts, or of omitting the good he should normally do.

If a person is not fully drunk, if reason enough remains to differentiate between good and evil, those sins that are secondary effects of the drunkenness (that are other than the actual loss of reason), as lewdness and the like, are directly im-

[15] "Mortalia recipiunt speciem non ab his quae per accidens eveniunt praeter intentionen, sed ab eo quod est per se intentum." Saint Thomas, 2, 2., q. 150, a. 2. Cf. ibid., a. 4, corp. art.

[16] *Ethics,* lib. 2, c. 5.

[17] *On Littleton,* 247, a.

putable; they take on a primary, substantial malice of their own. As to sins that are done in full drunkenness, they might be excused where there is ignorance of the likelihood of their occurrence, as ignorance is a cause of involuntariness. These secondary or consequential sinful acts may, however, be voluntary through another precedent voluntary act, the drunkenness itself. If, then, a man becomes drunk through no fault of his own, say, by not knowing that a given drink is intoxicant, and while drunk he commits homicide, or any other crime, he is not guilty morally of this incidental act. If, however, the drunkenness is voluntary, the incidental, consequent acts are imputable to him as guilt; since whoever is guilty of an evil cause is guilty of its evil effects; but whatever diminishes the voluntariness of these secondary acts lessens their guilt.

The man who is about to become drunk may foresee, from experience or otherwise, certain sins as surely or likely to follow —quarrels, damage to property, contumely, unchastity, scandal, injury to health, hardship, pain, and shame to his family and friends, blasphemy, scurrility, and the other evil acts any drunkard is liable to do or cause. These sins are all imputable to him, if he commits them, in their proper primary malice, as mortal sins when they would be mortal sins in another man, because he has deliberately placed the cause for them.

The drunkard is accountable not only for what he does, but for obligations he omits to fulfil. Saint Austin [18] said, "As our bodies are earthy, and as overmuch and ceaseless rain and hail do flood the fields, and turn them to mire, so that no husbandry in aught availeth: thus our flesh when drunken with too frequent cups, neither taketh on ghostly tilth, nor showeth harvest of the soul's needful fruits." It is difficult to be at the same time a tapster's rag to sop up overabounding wine, and a Son of God.

[TO BE CONTINUED.]

AUSTIN O'MALLEY, M.D.

Philadelphia, Pa.

[18] Sermon 231, *De Tempore.*

Analecta.

SACRA CONGREGATIO CONCILII.

BISMARCKIEN. ET ALIARUM: INCARDINATIONIS.

(*Per summaria precum.*)

Delegatus Apostolicus in Republica Washingtonien. H. S. C. retulit, die 30 maii 1912, quae sequuntur:

" Il Vescovo di Bismarck, Mons. Wehrle, O.S.B., mi scriveva, in data 20 corrente, quanto segue: ' Nel fascicolo dello scorso marzo dell'*Acta Apostolicae Sedis,* si trova una decisione della S. Rota, in cui si asserisce che il giuramento è necessario per la validità della incardinazione. Mi consta che in questa diocesi molti sacerdoti furono incardinati senza prestare il giuramento all'atto della incardinazione. Ciò posto, chiedo: 1° Ha il vescovo il diritto di dichiarare che tali incardinazione sono invalide? 2° *Quatenus affirmative;* devono i sacerdoti che furono cosi invalidamente incardinati, ritornare alla diocesi dalla quale furono escardinati? 3° Può obbligarsi il vescovo che li escardinò a riceverli di nuovo nella sua diocesi? '

" È da ritenersi per certo che anche in molte altre diocesi degli Stati Uniti, siano stati incardinati sacerdoti senza far loro emettere il giuramento richiesto dalla Costituzione *Specu-*

latores e dal decreto *A primis,* e che i vescovi intendano valersi di tale omissione per disfarsi di quelli che non hanno fatto buona prova. Come pure si possono facilmente prevedere le questioni che sorgerebbero se i vescovi si decidessero a ciò fare.

" Tutto considerato, mi è sembrato opportuno sottomettere i quesiti del vescovo di Bismarck a cotesta sacra Congregazione, con preghiera di dare quella risposta e di emanare quelle disposizione che giudicherà convenienti."

Super praemissis exquisitum fuit R. P. Consultoris votum, quod nunc typis impressum ad EE. VV. huic folio adnexum mittitur.

Quare, etc.

Et Emi Patres, in congregatione plenaria diei 14 decembris 1912, rescribendum censuerunt:

Ad I. Attentis omnibus, *negative.*

Ad II. et III. Provisum in primo.

Romae, e Secretaria S. C. Concilii, die 31 ianuarii 1913.

I. GRAZIOLI, *Subsecretarius.*

VOTUM CONSULTORIS.

1. Occasione sententiae a S. Romana Rota prolatae die 9 ianuarii 1912, ac publicatae in *Act. Apost. Sedis,* vol. IV, pag. 249 seq., circa valorem incardinationis clerici in aliquam dioecesim, quae declarata est invalida ob defectum formae praescriptae in decreto *A primis* huius S. C., ab episcopis Americae septentrionalis dubitari coeptum est de valore aliarum incardinationum in illis dioecesibus factarum, in quibus omnia et singula decr. *A primis* requisita non fuerunt observata, praesertim iuramentum ab incardinando emittendum.

2. Nominatim episcopus Bismarckiensis ad Delegatum apostolicum Washingtoniensem ea de re scripsit, referens in sua dioecesi plures adesse sacerdotes qui in eam incardinati sunt quin praescriptum iuramentum praestiterint, atque inde a Delegato apostolico triplici dubio responsum postulabat:

I. An episcopus ius habeat declarandi invalidas tales incardinationes.

II. Quatenus affirmative, an sacerdotes ita invalide incardinati debeant reverti ad dioecesim ex qua excardinati fuerunt.

III. An episcopus qui excardinationem dedit, possit obligari ad illos recipiendos.

Quae dubia a memorato Delegato apostolico ad hunc S. O. fuerunt transmissa, hoc addito opportuno monito: "È da ritenersi per certo che anche in molte altre diocesi degli Stati Uniti, siano stati incardinati sacerdoti senza far loro emettere il giuramento della Costituzione *Speculatores* e del decreto *A primis,* e che i vescovi intendano valersi di tale omissione per disfarsi di quelli che non hanno fatto buona prova."

3. Ut breviter circa proposita dubia meum votum promam, quod ad primum quaesitum attinet, res videtur pendere ab illa quaestione, utrum modus incardinationis decreto *A primis* praescriptus, sit substantialis, ita ut incardinatio aliter facta non teneat. Sententia quidem S. Rotae in citata causa Londonensi, quae hisce dubiis occasionem praebuit, hoc pro certo videtur habere, quippe hoc ipsum tamquam fundamentum iuridicum decisionis allegatur. Non omnes quidem rationes ibidem adductae eamdem videntur habere vim probativam, sed de re ipsa non videtur posse esse dubium, quin in memorato decreto *A primis,* licet desint expresse clausulae irritantes, incardinatio aliter quam numero secundo praescribitur facta, penitus irritetur.

Nam profecto in foro ecclesiastico *non absolute* recepta est R. I. 64, in Sext. prout sonat: "Quae contra ius fiunt, debent utique pro infectis haberi"; sed potius attendendum est principium Innocentii III, cap. 16, X, *De regular.* (III, 31): "Multa fieri prohibentur, quae si facta fuerint, obtinent roboris firmitatem" scil. si desit expressa clausula irritans (D'Annibale, *Theol. mor.,* v. I, n. 210, not. 4; Wernz, *Ius Decret.,* v. I, n. 50, not. 35, n. 110; Reiffenstuel, in tit. II, *De Const.,* n. 246 sq.; Suarez, *De legibus,* lib. V, c. 25, c. 29, n. 4, 5).

4. At pariter omnes Auctores conveniunt quod, quando lex ecclesiastica praescribit formam actus, ea non servata, actus, sua forma carens, irritus est. D'Annibale, loc. cit., n. 210, 211, 213. Ita Reiffenstuel, loc. cit., n. 243: "Irritatio actus alia est *implicita,* alia *explicita.* Et quidem irritatio explicita dicitur, quae fit verbis claris et expressis, ut si lex dicit: 'si secus fiat, omni careat robore firmitatis', 3. *Decet,* § fin., *De Immunit. Eccl.,* in Sext., aut 'irritum sit et inane'. Clem., 2, *De rebus Eccl. non alien.*—*Irritatio implicita* est, quae fit per verba aequipollentia, ut fit quando *certa forma praescribi-*

tur actui sive contractui. Nam quia forma dat esse rei, consequenter ea deficiente corruit actus."

5. Porro decretum *A primis,* n. 2, sensu obvio intellectus, formam actus praescribit, in eum praecise finem ut *controversiis et abusibus* occurreretur, ut ibidem dicitur, quae praecedenti tempore passim oriebantur ex non observatis cautionibus in decreto pro futuro tempore statutis; qui finis cum minime obtineretur per legem mere praecipientem, prona est consequentia, legislatorem, dum actus solemnia praescripsit, eiusdem formam assignasse.

6. Concilium quidem plenarium Baltimorense III pro Statibus Foederatis Americae septentrionalis admiserat praeter incardinationem *formalem,* aliam praesumptam (n. 66), quae habetur dum episcopus clericum excardinatum ab alia dioecesi et in sua admissum post triennium vel quinquennium probationis (quod debet praecedere incardinationi formali, ibid., n. 63), omiserit actum formalis incardinationis, seu incardinationis decretum.

At post publicatum decretum *A primis* ortum est dubium, an per illud fuerit derogatum memoratae dispositioni Conc. plen. Baltimorensis; quod dubium ab hoc S. O. fuit decisum (*Acta Sanctae Sedis,* vol. 39, pag. 486 seq.). Sed maximi momenti est accurate referre ipsum dubium eiusque solutionem. Dubium ergo fuit ita propositum:

" Si domanda se in forza del detto decreto del Concilio, il quale richiede l'incardinazione *in scriptis,* sia restato annullato il decreto del Concilio di Baltimora, che ammette *l'incardinazione presunta,* ed in caso affermativo, se detta legge abbia vigore retroattivo riguardo a casi quando il triennio o quinquennio di prova, secondo il detto Concilio di Baltimora (n. 62, 63), sia già spirato prima dell'emanazione del citato decreto della S. C. del Concilio."

Et responsio fuit: " Ad I: *affirmative,* ad II: *negative* ".

7. Per talem decisionem quoad ius particulare per Conc. Baltimor. inductum, solum constat fuisse illi juri derogatum *relate ad admissionem incardinationis praesumptae* seu sine documento scripto factae post certos annos probationis in sacro ministerio: " Qui eo elapso tempore, ut ibi statuitur, clericum qui dioecesi adscribi petierat, nec formaliter admittit nec admittere plane diserteque recusat, iure praesumitur adscripsisse."

At quoad alteram incardinationem ordinariam et formalem in eodem Concilio Baltimorensi admissam ac variis cautionibus munitam ac sapienter ordinatam, ex memorata decisione huius S. C. non constat praefatum decretum Baltimorense fuisse abrogatum. Sane decretum *A primis,* de incardinatione agit in ordine praesertim ad Ordines recipiendos; decretum vero Baltimorense refertur ad *sacerdotum* incardinationem, quae ibidem apte ordinatur requisitis etiam pluribus conditionibus (v. gr. quoad probationem praemittendam), quam quae decreto *A primis* exiguntur. Scripto enim fieri praecipitur, et solum difficultas in casu fit quoad emissionem iuramenti *ad instar* Constitutionis *Speculatores,* quod in pluribus casibus dicitur fuisse omissum. Iam vero defectus solius iuramenti non videtur certo invalidam reddere incardinationem; nam argumenta quibus id probat Rota in citata causa Londonensi non sunt convincentia, iuramentum namque in Const. *Speculatores* non requiritur ad *valide* acquirendum domicilium, quae est res in iure inaudita, sed ad acquirendum *domicilium qualificatum* quod requiritur ut episcopus *legitime* ordinet subditum ratione domicilii. At hic agitur de incardinatione *sacerdotis* iam ordinati, relate ad quam iuramentum potius simpliciter praecipitur, seu imponitur ut obligatio ab incardinando, non exigitur ut conditio sine qua non ad valorem incardinationis. Qua in hypothesi iuramentum potius videtur dicendum esse implicite inclusum in ipsa incardinatione; quemadmodum votum castitatis implicite includitur ex lege Ecclesiae in susceptione primi Ordinis sacri.

8. Praeterea illa causa Rotae defertur ad dioecesim Canadiensem, in qua non viget ius Conc. plenarii Baltimorensis, quod vim habet in solis dioecesibus Statuum Foederatorum, pro quibus illud ius fuit specialiter recognitum a S. C. de Prop. Fide.

9. Insuper, ad maiorem abundantiam iuramentum, esti fuerit omissum in actu incardinationis, ex iure particulari dioecesum Statuum Foederatorum, *ipso iure suppletur.* Nam ibidem generatim ordinatio fit titulo missionis; porro ipsum Concilium Baltimorense n. 66 statuit in taliter ordinato: *Iuramentum praestitum in aliena dioecesi censetur pro nova esse servandum.* Iam vero in hypothesi talis dispositionis, obligatio iuramenti, etsi in actu incardinationis expresse non emissi, adest; ac proinde in casu non deest etiam in hac parte substantia rei praescriptae.

10. Dum ergo quaeritur an episcopus possit declarare invalidas incardinationes factas non praestito iuramento: cum ex disputatis illae incardinationes quoad alia, quae sola videntur esse substantialia, sint factae ad normam decreti *A primis,* immo observatis etiam aliis conditionibus in Concilio Baltimorensi requisitis; et iuramentum ex dictis aequivalenter saltem adsit; putarem respondendum: *negative.*

11. *Nota:* Quodsi argumenta facta non convincerent, putarem tamen interim, dum expectatur novus Codex, in quo sine dubio de hac re curabitur, spectata perturbatione quae ex responso affirmativo ex relatione Delegati apostolici induceretur, potius abstinendum esse a tali responso affirmativo dando.

12. II-III. Cum secundum et tertium dubium dependeant a responso affirmativo dato in primo; si huic detur propositum responsum negativum, consequenter ad II et III esset respondendum: *provisum in primo.*

13. Aliquid tamen in particulari de II et III dubio videtur esse directe proponendum.

Sane licet verum esset incardinationes de quibus in casu agitur, validas non fuisse, non inde sequeretur sacerdotes ita invalide incardinatos *debere* reverti ad dioecesim ex qua excardinati fuerunt, aut *absolute et simpliciter* posse cogi eorum episcopum ad illos recipiendos.

Nam primo nullibi est prohibitum in iure, ne sacerdos aliquis de consensu proprii Ordinarii suum ministerium praestet in aliena dioecesi ab huius episcopo admissus; quin potius est positive permissum, ut unus Ordinarius alteri indigenti subsidium sacrorum ministrorum praebere possit. Nec est necesse ad hoc demonstrandum, ut recurratur ad ius commune, cum habeamus hac in parte ius particulare illius regionis a Conc. plen. Baltimorensi sancitum et a sancta Sede recognitum; ita namque in memorato Conc. n. 69 edicitur: "Quae de sacerdotum excorporatione et in aliam dioecesim adscriptione definivimus, nullatenus obstant consuetudini, iuxta quam episcopi sacerdotes, si qui in sua dioecesi satis abundent, egentioribus dioecesibus ad auxilium in cura animarum ferendum pro longiore etiam tempore concedunt. Quem morem, uti zeli apostolici indicium, S. Sedes commendavit" (*Instr. S. C. C. ad Conv. Epp. Prov. Mediol.,* 1849).

Ergo debitum revertendi non habet per se sacerdos male incardinatus, sed potius ius est episcopo proprio eum revocandi, quam tamen revocationem non debet facere nisi observata aequitate naturali. Quae aequitas non servaretur, si eum revocatum haberet in sua dioecesi otiosum ac sine mediis congruae sustentationis, dum in dioecesi in qua *male* incardinatus est, ob defectum alicuius requisiti essentialis, naviter, approbante eius dioecesis episcopo, in salutem animarum laboraret. Qua in hypothesi *obligatio* revertendi ad propriam dioecesim pro tali sacerdote asserta, in ipsius sacerdotis damnum et in detrimentum salutis animarum redundaret. Atque haec quoad secundum dubium in hypothesi quod primo daretur responsum affirmativum, seu incardinationes in casu invalidae declararentur.

14. Quod vero attinet ad tertium, seu ius episcopi male incardinantis sacerdotem remittendi, et consequens inde obligatio episcopi proprii eum recipiendi, res etiam videtur decidenda non spectato tantum stricto iure, sed etiam secundum naturalem et canonicam aequitatem.

Sane de stricto iure remittendi ad suam dioecesim sacerdotem non rite incardinatum non potest esse dubium. At summum ius non raro est summa iniuria, et aequitas naturalis et canonica postulat ut qui sentiat commodum sentiat etiam incommodum, nec beneficia grato animo accipiuntur si pro bonis acceptis retribuantur mala.

Porro vidimus esse actum caritatis et zeli a S. Sede commendatum, si episcopus qui sacerdotibus abundat, alteri episcopo indigenti aliquem sacerdotem seu operarium concedit. Si ergo hic esset casus in Statibus Foederatis, circa quem proponitur dubium, evidenter violaretur naturalis et canonica aequitas ab illo episcopo qui ab alio in auxilium curae animarum postulasset sacerdotem, atque sacerdotem ita obtentum vellet solum retinere quamdiu ipsi inservit, et ad proprium episcopum remittere quando non inserviat: et quod peius esset, si post plurimos annos laudabilis servitii tum demum remitteret ad proprium episcopum, cum sacerdos, aut lapsus est in delicta, aut saltem difficilis conditionis factus fuerit.

15. Ergo in hypothesi, quod I dubio non daretur propositum responsum negativum, in tertio dubio non esset dandum responsum simpliciter affirmativum, sed esset respondendum: *affirmative, servata tamen naturali et canonica aequitate.*

Atque haec habui quae circa proposita dubia dicerem, salvo meliori iudicio.

PETRUS VIDAL, S.I., *Consultor.*

S. CONGREGATIO RITUUM.

DECRETUM SEU DECLARATIO CIRCA RUBRICAS TIT. X, NUM. 2 ET 5 DE MISSIS VOTIVIS ET "DE REQUIE".

In nova Rubrica Constitutioni Pianae *Divino afflatu* adiecta Tit. X, num. 2 et 5, "prohibentur Missae votivae privatae seu lectae pro defunctis, in feriis Quadragesimae, Quatuor Temporum, II. Rogationum, in vigiliis, et in feria in qua anticipanda vel reponenda est Missa Dominicae: in Quadragesima vero permittuntur Missae privatae defunctorum tantum prima die cuiuscumque hebdomadae libera in kalendario ecclesiae in qua Sacrum celebratur."

Nunc vero ad dirimendas quaestiones nonnullas huic S. Congregationi propositas circa applicationem praefatae Rubricae quibusdam Missis votivis privilegiatis tum in Ecclesia universali, tum certis in locis per Indultum apostolicae Sedis concessis, firmis manentibus legibus et privilegiis Missas solemnes seu in cantu respicientibus, quoad Missas privatas lectas sequentia decernuntur et declarantur:

I. Privilegium Missae votivae lectae, de speciali gratia nonnullis Sanctuariis concessum, ita ut celebrari possit in duplicibus I. et II. classis, seu etiam II. classis tantum; et privilegium Missae votivae Ss. Cordis Iesu in prima feria VI cuiusque mensis, permanent in suo robore, etiam in feriis et vigiliis per dictam rubricam exclusis.

II. Privilegium Missae votivae lectae aliquibus Sanctuariis aut aliis ecclesiis vel communitatibus regularibus quocumque modo et titulo concessum, ita ut celebrari queat tantummodo in duplicibus maioribus et minoribus, et exclusis feriis, vigiliis et Octavis privilegiatis, sic erit deinceps applicandum, ut dictae Missae votivae lectae prohibitae sint in omnibus feriis in praefata rubrica enumeratis. Loco tamen huiusmodi Missae votivae, extra feriam IV Cinerum, hebdomadam maiorem et vigilias Nativitatis et Pentecostes, adiungi poterit oratio ipsius Missae votiva, vel in Missa de die post orationem feriae seu vigiliae, vel in Missa de feria seu vigilia ante

alias orationes. Quod si adsit specialis concursus populi, unica Missa lecta ex praedictis Missis votivis celebrari poterit, quoties Missa in cantu commode haberi nequeat.

III. Privilegium Missae votivae lectae pro sponsis ita erit applicandum, ut liceat, extra tempus clausum, haec Missa dici etiam in praedictis feriis et vigiliis.

IV. Privilegium Missae pro defunctis lectae aliquibus locis vel Ordinibus concessum ita ut bis vel ter in hebdomada celebrari possit etiamsi occurrat aliquod duplex maius vel minus, in posterum ita erit applicandum, ut intelligatur tantummodo concessum pro diebus in quibus non occurrat aliqua feria aut vigilia, ut supra. Quapropter in huiusmodi feriis vel vigiliis Missae lectae pro defunctis semper prohibitae sunt, exceptis Missis in die obitus vel pro die obitus, in ecclesiis ubi celebratur funus alicuius defuncti cum Missa in cantu; item excepta unica Missa quae pro defuncto paupere celebrari potest iuxta decretum 9 maii 1899, n. 4024; item Missis quae in sepulcretis celebrantur, ad normam decreti 19 maii 1896, num. 3903; item exceptis Missis lectis in prima die libera uniuscuiusque hebdomadae in Quadragesima iuxta novas rubricas.—Ex indulgentia vero sanctae Sedis habentur adhuc valida, donec expirent, Rescripta quinquennalia, aliquibus dioecesibus et provinciis religiosis exteris nuper concessa, celebrandi bis in hebdomada Missas lectas de Requie in die obitus seu depositionis, tertio, septimo, trigesimo et anniversario.

Contrariis non obstantibus quibuscunque, die 8 februarii 1913.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Episc. Charystien., *Secretarius.*

ROMAN CURIA.

RECENT PONTIFICAL APPOINTMENTS.

9 January, 1913: The Very Rev. Mgr. Terence O'Donnell, D.D., P.P., Vicar General of the Archdiocese of Dublin, made Domestic Prelate.

11 January: The Revs. Wendelin M. Stulz, John J. Slevin, Francis Tichy, and Joseph Guillot, of the Archdiocese of St. Paul, made Domestic Prelates.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF THE COUNCIL, in answer to the Bishop of Bismarck, North Dakota, decides that the incardination of a priest into a diocese is not invalid, even though the incardination was not effected by the taking of the oath prescribed by the Constitution *Speculatores* and the decree *A primis*. (See below, pp. 464-67.)

S. CONGREGATION OF RITES gives a detailed interpretation of the clause (Tit. X, Nos. 2 & 5) in the Constitution *Divino afflatu*, on private votive and low Requiem Masses. (See below, pp. 468-69.)

ROMAN CURIA publishes list of recent Pontifical appointments.

ONCE MORE THE RIGHT TO INVEST WITH THE SCAPULARS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Many of the readers of the REVIEW will probably find it difficult to accept the statements in the March number that, namely, the Encyclical of Leo XIII (30 June, 1889) is a special interpretation of Art. 9, Form C, of the *Facultates Extraordinariae*, and that that alleged interpretation conveys the teaching that the right of blessing and imposing the Scapular of Mt. Carmel is included in the faculty of erecting the Mt. Carmel confraternity. These objections would seem to suggest themselves at once:

(1) So eminent an authority and keen a student as the late Father Putzer, though fully cognizant of the Encyclical, failed to discern in it any interpretative purpose whatsoever. (*Comm. in Facult.*, edit. 1908, p. 326.)

(2) The authorities of the Congregation of the Propaganda must assuredly have been conversant in 1895 with the Encyclical issued in their interest in 1889; yet the Cardinal Prefect, answering the request of Cardinal Satolli for an authoritative interpretation of Art. 9, Form C, not only ignores the alleged interpretative character of the Encyclical in question, but gives an interpretation the direct contrary of that which the Encyclical is alleged to convey. (A. E. REV., XIV, p. 345.)

(3) A careful reading of the Encyclical fails to reveal any allusion, express or implied, to its alleged interpretative character.

(4) The sole purpose of the Encyclical seems to have been to assure bishops of missionary countries that they were not affected by the decree of the S. C. Indulg. (16 July, 1887) prohibiting the erection of the Confraternities of the Holy Trinity, Mt. Carmel, and the Seven Dolors, without faculties from the superiors of the respective Orders.

(5) The Encyclical enumerates indeed amongst the faculties granted by the S. C. of the Propaganda those of blessing and imposing the Scapular; but it would seem not valid to assume from this cumulative enumeration that all these faculties are granted in all concessions. The fact is to the contrary: the faculties are drawn up in distinct forms, and vary according to the form that is communicated. (Putzer, *Comm. in Facult.*, edit. 1908, n. 204, ad III.)

J. F. M.

Resp. That we were not at fault in our interpretation of the (to us quite unequivocal) words and purpose of Leo XIII in his Instruction given to the bishops of missionary countries through the S. C. of Propaganda (30 June, 1889), is evident from a subsequent decision of the Holy Office. This was given in answer to a personal inquiry made apparently in the interest of the Religious who enjoyed the seemingly exclusive right to invest with the Brown Scapular. The question was, whether the faculty granted to the Bishops of the United States (Extraordinary C, n. 9) to erect Confraternities, etc., implied the right to bless and invest with the Scapular, as well as to enroll in the said Confraternities. The answer was "certainly". The dubium was written in Italian, and would seem to have been superfluous in view of the evident purpose and clear words of the Encyclical, except for the insistence of the Religious who still claimed, with Father Putzer, that there was a distinction, and that the Encyclical was not sufficiently clear. Happily, the decision was recorded in the *Collectanea S. Congregationis de Propaganda Fide* (n. 1918) as follows: "S. C. S. Officii, 11 Maii, 1898—Se sia esatta l'interpretazione data da alcuni Vescovi degli Stati Uniti alla formola di Facoltà Extr. C n. 9, *Erigendi Confraternitates,* etc., cioe che contenga ancora la Facoltà *adscribendi fideles ad illas Confraternitates, benedicendi et imponendi earumdem scapularia.—Affirmative.*" This should settle the matter once and for all.

MOVING-PICTURE ENTERTAINMENTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Some time ago, on the occasion of a visit to a neighboring parish, I chanced to hear the pastor of that church give to his people a "pastoral talk". Among other things he touched upon the at present much agitated question of the moving-picture show, as conducted in all our cities and towns, large and small. He brought his presentation of the evil to a close after this fashion: "I have shown you the evils of the picture show, by means of concrete instances; and I deplore the fact that many of my parishioners have exposed themselves, or allowed their children to be exposed, to the dangers attendant upon the witnessing of the low class of pictures which, at these particular places of amusement, are the rule and not the exception. I sincerely hope for the future you will give up this practice."

Every word he said of the "movies", in his own town at least, was perfectly true, and knowing him to be a zealous priest, well beloved of his flock, I was somewhat curious to know the result of his words.

Consequently, on the following evening, I made it part of my affairs to spend some time in the neighborhood of the "theaters". To say I was surprised would be putting it too mildly; I was amazed at the number of Catholics (I counted seventy-five in the course of an hour) who had heard their pastor's fervent appeal the day before, but who nevertheless presented themselves at the ticket window for admission, with as great freedom as any of their non-Catholic fellow townsmen.

Did they disbelieve what their pastor had told them? Perhaps they were unable to see the evil in the thing as he saw it. But it is more probable that they wished relaxation and amusement, and, not having it furnished them under safe auspices, and in a place where they would be led to expect only the best in that class, they followed the line of least resistance, their own inclinations, and so disregarded the advice of one whose position ought to have been a guaranty for the truth of his warning.

My conviction of the certainty of the last statement is the reason for this communication, and brings me "ad medias res".

If you wish to have people give up something agreeable to themselves, that contains elements of danger to them, it has always been considered sound policy that the best possible, or at least the surest, method to pursue is to give them in place of it something else of like nature, but with the dangerous element removed.

To apply the principle to the question under discussion. The "moving picture" has come to stay, and people regard it as a necessity. But as long as the moving-picture shows are controlled by the class of men who now control them (at least in the more populous towns), they always are and will be a source of danger to our people. If then we wish Catholics to remain away from these places, why not furnish them the only effective antidote—a good picture show, conducted under Catholic auspices, at which only the best class of pictures will be shown?

Right here some may object that such a course would but give sanction to a useless expenditure of money, on the part of the wage-earner and his family. But the expenditure remains even under the present conditions, and if people will spend their money on this form of amusement, then why not get them to spend it for something good, instead of purchasing for themselves the poison that is dispensed so freely at the average picture show, and incidentally turn some of that money into channels where it would do a great amount of good.

Every parish of any consequence, at least in the eastern portion of this country (I know nothing of the West), has its own parish hall for the use of its members. Why not then use these halls for moving-picture entertainments, given under the supervision of the pastor, the proceeds to be used for school support, etc. In this way the parishioners, by their attendance, would gain the amusement they desire, and at the same time contribute to the support of religion.

I read some time ago in the *Sunday Visitor* of a movement, then well under way, looking to the securing of a price on a first-class French moving-picture machine, lower in cost than

the American machines. The rest of the project was the formation of a syndicate that would produce suitable films at a reasonable rate for the supply of the machines. For all that I know the plan may even now have reached completion.

Now let us say the cost of the machine would be $300.00 (every catalogue of French firms that I have consulted quotes much lower prices). This amount would include the cost of the machine, installation, and the necessary films to start with. The actual risk therefore of the venture would be comparatively slight, and, as I said before, the love of the people for this kind of amusement would insure success. Even suppose it end in failure, certainly at least sufficient money would be made to pay for the machine; and no one will deny that the possession of such an instrument would be an invaluable addition to the ordinary parish facilities.

Still another objection might be urged against the plan as outlined here, that it has too much of the mercenary spirit. Well, and haven't our bazaars and fairs the same spirit? And the moving picture has this quality that the other two lack—it has great possibilities as an educational medium.

I feel that I have not exaggerated the advantages to a parish of the picture machine. In fact I am convinced that they are greater than my weak words can express; and so, while I write this communication in fear and trembling that it may find its way into the editorial waste-basket, yet it is also with the hope that, should it accidentally escape the aforesaid fate, it may fall under the eye of some one better able to place this question before the clergy than I, who after all am only one of the boisterous young friends of "Pastor Fogy". In a word, if people must have "movies", let us by all means supply them with the right kind of pictures.

H. J. S.

THE MOTION PICTURE AND THE CHURCH.

Every thoughtful pastor is likely to endorse the foregoing suggestions of "H. J. S." In this connexion it will be remembered that a recent ruling of the S. Congregation of Consistory (10 December, 1912) prohibits the use of the "moving-picture" exhibitions in Catholic churches; that is to say,

in the edifices set apart for the regular celebration of the Holy Sacrifice of the Mass. The reason for such a prohibition is obvious. The Catholic recognizes in his church a sanctuary, the Tabernacle of God's Real Presence. To him it is a house of prayer in a different sense from that which characterizes the "meeting-house" in which people assemble for instruction, preaching, and the ordinary devotional services. The Holy of Holies where Mass is celebrated is distinct from any mere religious assembly hall, however elevated and useful may be the purpose of the latter in connexion with the work of religion. It is a distinction which to the Catholic is as real as was the distinction between the Holy of Holies and the temple courts among the Jews of old.

But in wishing to dissociate from the sanctuary of the Catholic church everything that may open the way to a lessening of the reverence due to the immediate Presence of the Lord our God, the Holy See by no means intends to disparage such means of useful instruction or healthy entertainment as the cinematograph offers. On the contrary, the Holy Father has, we understand, distinctly endorsed the new invention as possessing great usefulness and wonderful power for good.

We believe, indeed, with President Holliday, who, speaking for the religious bodies outside the Church, avers "that the motion picture is to become one of the most powerful agencies ever employed in the work of the church". It is a far more powerful instrument of instruction than is offered by books, and for the young has a fascination that is not found in the best and most attractive method of teaching through literary or oral instruction. Moreover, it tends to keep our children and girls off the street; it attracts the young men away from the "saloons"; and it may be made to furnish all the instruction that is desired by those who are eager to inform their minds. It is said, in fact, that the cinematograph is likely to become in the future the informant of the people—a ready substitute for the newspaper. Thus the numerous gathering-places that have in them the offer of vicious attraction are in large measure being turned into "moving-picture" theatres.

But if this mode of entertainment and instruction is to be made of service to religion and the Church, two conditions will have to be observed as of paramount importance. In the

first place, it is necessary that the "picture shows" which we offer in the service of religion or as an attraction to virtue, in contrast with whatever allures to evil in the moral order, be of the *best type* obtainable. If they are inferior, it will be taken as proof that virtue is less attractive than vice. Instead of withdrawing people from the popular theatre, we shall but furnish the cynics among them with plausible arguments that religion is a failure.

A second essential in the use of these entertainments as a substitute for the attractions to vice and anti-religious prejudice is that we eliminate the idea of making it a financial success as a *conditio sine qua non*. If we expect to draw our people away from the "movies" that are offered to them for a nickel by giving them an equally good entertainment for a quarter or a dime, we simply fail to appreciate the weakness of human nature and the purpose of such a substitute for pleasure. Let us get rid of the idea that everything in the Catholic Church must pay in dollars and cents. Let us realize that if we make our people more virtuous, more clean-minded in the choice of their recreations, more attached to the Church, both as a means of salvation and of social betterment, the more readily we secure not only their eternal welfare, but also their willingness to support the objects of religion and charity.

The pastor who is perpetually anxious to make things pay, to meet expenses, has as a rule a very superficial class of Catholics, and is making them daily poorer in the essential of a prayerful faith. It is all wrong, and a mark too of our own lack of spiritual faith, to hold that we must talk money from the pulpit, and take up collections at the doors of our churches as if these were theatres. The writer whom we have quoted above as advocating the use of "moving pictures" for the moral and religious uplift of the young, adds: "*there will be no charge,* and in no way will anybody be made to feel that he is under any obligation whatever to the church for the entertainment provided". It is said that Protestants invite their people to free church services and entertainments because they have wealthy parishioners to sustain their efforts, to erect their buildings, support their ministers, Sunday-schools, parish institutions, etc. But what makes the Protestant minister succeed in securing the coöperation of the rich, except that

these are moved by the appeal to support religion and charity where they hope their money will do some good? What prevents us from presenting the same motives, and enforcing the sincerity and genuineness of our claims, with wealthy people, both Catholics and non-Catholics? If we can induce our rich parishioners to give stained-glass windows and marble altars labeled with their vanity; if we can cajole the poor and those in moderate circumstances by our present method, should we not be able to effect a thousand times more, both with the rich and the poor, if we represented our needs in the unselfish fashion that appeals to the non-Catholic and induces him to be generous to appeals of much less real worth than those presented by Catholic missionary effort. But we are too eager to spend lavishly the money of the poor on our monuments of stone, and have begotten a habit of calling up needs for immediate money, which consume the time and energy that might be devoted to developing the principle of spontaneous charity, such as made our ancestors rear the cathedrals of Europe in the ages of faith.

At all events, let us have the best in the matter of cinematograph entertainments, and let us change our method of giving a mercenary air to every movement by which we hope to save our people from sin and worldliness.

ON POET-PRIESTS.

Time was, not so very long since, when the term poet-priest had a very definite and limited connotation. There was only one of him, Father Abram Ryan: he was always referred to as the poet-priest, though it was generally added, "of the South". There was no change in the meaning of the title when, a little later, it was made to include Father Tabb. That elusive genius had no less the vocation of song than the vocation of serving the altar. In the words of a more recent poet still—one who, as we are told, in his youth cherished dreams of the priesthood but for whom Providence reserved a different destiny—in the words of this poet, Father Tabb taught—

how the crucifix may be
Carven from the laurel-tree,
Fruit of the Hesperides
Burnish take on Eden-trees,
The Muses' sacred grove be wet
With the red dew of Olivet.[1]

In a word his poetic orders were as valid as his priestly.

But in Father Ryan and Father Tabb we speak of the dead, albeit, perhaps, the immortal dead. And with them our mention of names must cease. Not that the living or their work are unmentionable. Perish the thought (for the sake of peace). No, simply one must not talk about one's neighbors, by name. And, besides, oneself lives in a glass house. The fact of the matter is, the woods—*salva reverentia eis*—are full of poet-priests. The "lyric bough" bends beneath their weight. I will not go so far as an impatient friend of mine who avows that some of them should be hanging from the branches upon which they sing. What a Tyburn of the Muse that would be, and even by this poetic justice might not be arrived at. Such a judgment, moreover, leaps the offence; it too summarily supposes the case known. It begins with a foregone conclusion. Now even a poet has a right to be heard, in a judicial sense. And a poet-priest is no exception. This would seem to be the case, the *casus belli*: these poet-priests—learned, estimable, holy priests though they doubtless are—have rushed in where lay-angels fear to tread, that is, they have rushed into print.

Poetry, says the critic, is an art and a vocation. In one sense, it is a good deal of a trade, in the sense in which every art must take account of its own physical or mechanical basis, sculpture of its clay and marble and chisel, painting of its oil and brush. Poetry no less has a craftship which forms no part of the equipment with which the poet "is born". It must be studied, learned, acquired. It touches such matters, in our English speech, as rhyme, line lengths, stanza construction in the various verse forms. These matters are covered by a body of rules whose object is a technique as definite as that evolved by the canons of any other art.

But that is not all, says the critic. Besides technique there is style, and the critic is still prescinding from what goes to

[1] Francis Thompson: "To a Poet Breaking Silence."

constitute the soul of poetry. Style, which is personality working itself out in expression, has place in verse no less than in prose expression. Style whose beginning is back in the individual, style which is the resultant of the individual's use of his mind, what he has thought, meditated, imagined, and remembered, and in this connexion what he has read; what he has judged, with, in addition to all this intellectual activity, what he has made of the emotive side of his nature, what he has liked and loved, what he has spurned, together with all the thousand impulses that go to make the emotional life of man; in a word, and it is a French word whose meaning we have only been expanding, style, which is the man, is lacking to the degree that the man is incomplete along the various lines of his being. Style, for example, implies that one has read; to read widely is to perfect one's style, provided, of course, that reading be accompanied by the effort of mental and emotional assimilation. Whatever amplifies the man enters into the perfecting of his style. What we look for in a poem is the man himself, not the man biographically, but the man as a personality. Sometimes we get both together, as in Mangan's "The Nameless One"; but a greater poem is "The Dark Rosaleen", by the same author, not in the least biographical, yet the poet's life, his life-blood, is in it.

This has brought us far from the poet-priests; indeed it has, very far from some of them. Technique and style are not words connotative of this particular surpliced choir, blame what choirmaster you will. Blame the singers we shall not. In this connexion we seem to recall rather authoritative criticism of the course of English in our seminaries. Well, improvement in that course might improve the rhymes and the feet, but only a man himself—with large allowances for so large a statement—educates himself. And by education we mean the ocean fullness of that shoreless word.

But there is a spirit in man, and thereby, perhaps, hangs the explanation of our poet-priest at his best. For not technique and style together make a poem; there must be the soul of poetry. Perhaps that is born. Perhaps the poet-priests have it, struggling, occluded, a butterfly laboring to free itself of its heavy chrysalis prison. Or perhaps their spirit is something higher still, perhaps it is God's love. Perhaps it is joy in

goodness, delight in the beauty of His creation outside, peace in his habitude in their own heart, innocent unconsciousness that secrets are theirs whose utterance their power can never reach; and in unbroken faith, they sit them down and spoil a lot of good words and lines and stanzas and paper trying to tell—blessings on them!—literally, only the Lord knows what. This, we say, is putting it at its best, granting them some measure of the *raison d'être* of all poetry, namely that inspirational pain which must ease itself by outcry of some sort: says Keats sweetly, the poet sings "to ease his breast of melodies". But melody supposes all we have said of training in technique and style. Lacking this, what escapes from the breasts in question is not

> Sounds and sweet airs, that give delight, and hurt not,

not authentic, albeit broken, sighings of "the lyric bough", but (we say it with stern sorrow) only lyric bow-wow, doggerel indeed.

To sum up: there is no intrinsic opposition between Melchisedech and the Muse. But to be a poet-priest it is not sufficient to be merely a priest; one has to be a poet besides; and to be a worthy poet—even granted the vocation as a birth-gift—one must study, and labor, and fast, and pray. Then if so be one is faithful until the end, one may win through the minor orders of poetry, even through diaconal stages, into the very sanctuary of the Muse. Beyond this we shall not look: there are no bishops of song; metre does not bring the mitre; much less is there a poetic cardinalate. But it is no small thing to be a simple poet-priest, validly ordained under both rites, and offering daily to the Lord the sacrifice of the harp and of the cross: it is to pile, this being a true poet-priest, not Pelion on Ossa, but Calvary on Parnassus. Shall one look beyond this for summits?

CHARLES L. O'DONNELL, C.S.C., PH.D.
University of Notre Dame.

A GRIEVANCE?

To the Editor, THE ECCLESIASTICAL REVIEW.

A venerable old friend of mine who has been a priest for close on to half a century, entertained me the other day with an amusing,

and in a measure a pathetic, account of what he called "a grievance". It appears that his reverence says his daily Mass at a side altar in the basement chapel of a large parish church where, at the same hour, a Mass is also celebrated at the principal altar. During the whole season of Lent, and at other times during the year, it is the custom to recite the Rosary aloud while these Masses are going on. My friend does not question this laudable custom, in itself, and when it is prescribed by the Holy Father for special reasons; but he thinks that pastors should not, at will, impose it on their parishioners, many of whom prefer to read their prayer-book while assisting at Mass and preparing for Holy Communion, but are unable to do so because of the distracting voices around them.

He facetiously suggests, also, that perhaps economy enters into the motive of this devotion (in this special locality), inasmuch as no gas jets are lighted by the aid of which people may read their books, should they wish to. However, the dear old gentleman gives a personal reason for his objection; it is painfully distracting to him. He hears the English words pouring into his ears and preventing him from distinguishing his own voice in reciting the Latin words. Often he is moved to repeat certain portions of the Mass, so bewildering does he find the mingling of words. Unfortunately, too, this aged priest is a stickler for proper emphasis, and he finds his attention violently drawn away from the Mass prayers, by what he calls the *ignorant emphasis* used by the person who rushes through the loud recital of the Rosary prayers. "Fancy," he says, "hearing repeated over and over again,—'The Lord is with *thee*:—blessed art *thou* among women:—blessed is the fruit of *thy* womb;' as though anybody besides the Blessed Virgin could be intended!" And it fairly makes him writhe with nervousness, for in spite of himself he must hear, day after day, the petition: "Pour forth, we beseech Thee, O Lord . . . that we may, by *His* passion and cross be brought to the glory of *His* resurrection."

He maintains that if prayers must be said aloud, there should be an intelligent person appointed to say them; for surely in every parish a pastor may find a man, or an altar-boy, who has elementary schooling enough to avoid such barbarisms. In this case, however (*pace* Saint Paul to the Corinthians), it is a good young woman who is chosen to distract the priest at the altar. On she goes, loud and clear above other sounds; not even does she stop during the solemn consecration and elevation at the side altar; though she pauses for that portion of Mass at the main altar; she takes no notice of the Sacrifice offered by my sensitive friend, who is not only filled with distractions, but feels as though some irreverence were done, and he suffers accordingly.

It is perhaps amusing; surely pathetic; but does this venerable old priest take a wholly unreasonable view of the case? Is he only grouchy, or cranky, or senile? Or is he more than half right?

It is to be hoped that, should he chance upon this recital, he will not consider that his confidence has been betrayed by

AMICUS.

Something, we fancy, might be said in defence of the practice with which our amiable and venerable correspondent finds fault. The custom of the public recital of the Rosary during Mass, is, as he concedes, laudable and prescribed by the Sovereign Pontiff, at least on special occasions. If so, a pastor may well find reason for using it at other times, when it is deemed appropriate as suiting the habit and temper of his congregation. Among the faithful there are likely to be a majority to whom the simple devotion of the Rosary appeals during the Mass in Lent or Advent, when many of the laboring people, as well as the children of our schools, make the special sacrifice of attending the morning service. There are others, no doubt, who prefer to use their prayer-books; but all can easily join in the recital of the beads, and still keep their minds on the Holy Sacrifice, according to their power of concentration. They mean to adore the Real Presence on the altar when they recite the "Our Father" or pronounce the Holy Name of Jesus, whilst they are conscious of being in the company of the Mother of Christ, whom they salute reverently as standing by the foot of the Cross. As for the manner and the undue emphasis to which the sensitive ear of a cultured person might in truth object, we may assume that in general the selection made for the public recitation of prayers on such occasions falls upon a person who, if not the most eloquent, is perhaps the most disposed and otherwise capable of doing it with satisfaction to the majority, including the pastor who makes the selection or at least approves it. In these matters it is much as in the priesthood itself: not always the best educated are the most efficient or capable in practical affairs of administration.

Might not the friend of "Amicus" solve the problem, and save him the jar upon his feelings, by suggesting a change for the half hour of his Mass? The suggestion is made in ignorance of whether this is possible under the circumstances;

but if it is not we would further add that it seems perfectly proper for those who attend the Mass at the main altar, while reciting prayers or chanting to the accompaniment to that Mass, to take no notice of any function at a side altar. This implies no irreverence, but rather serves the purpose of good order and undivided attention. The Rubrics of the solemn service themselves thus interpret assistance at the Mass which in some sense may be styled the " Parochial Mass ", and for a like reason forbid the sounding of the bell in all low or private Masses while the Blessed Sacrament is being adored at the main altar.

MISDIRECTED ZEAL IN LITURGICAL REFORM.

Qu. Will you be kind enough to throw a bit of light on a question which caused a good deal of hilarity at a recent gathering of priests. Father X., chaplain of the local academy, is at the same time a " specialist " in Rubrics. He may be right, but his views do not always meet with the approval of his *confratres*. Here is an example. Father X. says Mass. He does not want the altar-boy to represent the congregation in answering Mass, but wants the congregation to do so. Hence when he has said: " Introibo ad altare Dei," the nuns and all the boarders, both Catholics and Protestants, answer, and so to the end. As I understood, the Gloria and Credo are said " alternating ".

At the "Orate Fratres" all answer. At Communion the Confiteor is not said; neither is the " Misereatur " nor " Indulgentiam ". Father X. claims that the congregation, by taking thus an active part in the celebration of the Mass, does not need to precede Communion by the Confiteor any more than the priest. Some one suggested that he ought to carry out the Rubrics to the very end and give the " Osculum pacis ". But here the bishop would probably have a word to insert.

You would confer a favor on more than one by telling through the REVIEW how far the ideas of Father X. are " Rubrical ".

CANADIENSIS.

Resp. It might not be so difficult to find in the course of liturgical development some precedent for the practice advocated by Father X., expert liturgist. But such precedent, even if it existed under approved auspices in the past, does not render it either lawful or advisable at present.

There are two titles under which the claim of returning to earlier usages in the liturgy is put forth. One is that of *reform*, such as is exemplified by the Pontifical ordinances regarding "Daily Communion", and the "New Psalter". The other is that of the *pseudo-reformation*, which in its various phases of innovation, opposition, or elimination is hailed under the name of Protestantism. The one comes with the explicit sanction, if not the command, of the Sovereign Pontiff, Christ's Vicar on earth, or the tribunals under his direction. The other ignores, if it does not defy, that same authority of Christ's Church.

In the matter of public liturgy there are well-defined limits within which the spirit of public devotion may be expressed. These limits are clearly indicated by the Rubrics of the liturgical formularies and the directions of the Sacred Congregation of Rites. They tell us what is lawful and what is contrary to rubrical precept. They cannot tell everything that a minister of sacred worship may not do; but they indicate what he is to do, in all important features of the service, with a definiteness that permits the inference as to what he may not do by way of addition, or omission, or deliberate change of the obligatory ceremonial.

For the celebration of Mass the Church wants, besides the priest, one or several servers or ministers, separated from the congregation, whose duties she indicates clearly enough in the "Ritus servandus" of the Roman Missal. From the prescriptions of this Ritus no one may lawfully deviate. On certain occasions, when there are a number of priests or clerics in the Sanctuary, the solemnity of the service is enhanced by the appointment of several "ministri", who are instructed to make the responses of the Mass in parts or simultaneously apart from the congregation. Thus the rubric, speaking of the Confiteor of the Mass, says: "Confessionem bini recitabunt". Sometimes the "minister et *qui intersunt*" are to make the responses.[1] The phrase "qui intersunt" is not identical with "adstantes" or "circumstantes", which frequently means the congregation of the faithful. The "interesse" refers to those who are engaged in the service of the sanctuary,

[1] Ritus servandus Miss., III, 9.

as is evident not only from the use of the word in the liturgical books, but from numerous commentaries. In distributing Holy Communion during the Mass, the celebrant is instructed to wait until the minister makes the Confession *for the faithful* who are to approach to receive this Sacred Food.[2]

Now the laity or the congregation is not free to take part in these functions or in the responses; at least not indiscriminately; for the parts that may be assigned them, for example, in cases where congregational singing takes the place of a distinct sanctuary choir, are marked as such in the Graduale. As regards women (with whom our case is specially concerned), the S. Congregation makes it very plain that they are not to answer at private Mass, unless a server cannot be found. The statement "mulier urgente necessitate respondere potest sacerdoti celebranti" can have no other meaning. Hence if a server can be procured, a woman, no matter how holy she may be, even if she owns the church and the altar, and maintains the priest, may not answer.[3] A congregation of women is debarred from taking the part of the "turba" in responding at the Gospel of the Passion during Holy Week. Indeed the Ordinary is instructed to forbid such practices under pain of suspension.[4] In like manner a woman may not sing the Epistle, ordinarily assigned to a server or chanter, and chaplains of nuns are expressly forbidden to officiate in common with Religious women, even at their solemn Offices of Vespers, by being present in stole or cope.[5]

The purpose of all this segregation is in keeping with the spirit of the Church in its zealous watching over the sacredness of her priestly service and banishing of everything that might become a pretext to the weak or the malignant for casting suspicion on the minister of the Spotless Lamb and the Immaculate Bride of Christ.

[2] Rit. celebr. missam, X, 6.
[3] S. R. C., 18 March, 1899.
[4] S. R. C., 17 June, 1706.
[5] S. R. C., 26 September, 1868.

TWO BREVIARY HYMNS.

I. A MORNING HYMN: "ECCE JAM NOCTIS".

(*Sunday Lauds.*)

Now swift the shades of night depart,
And rosy dawn is glowing:
Pray we the Lord with suppliant heart
And hymn-notes sweetly flowing:

That He in ruth may sinners spare,
All bonds of anguish sever,
Preserve our soul from demon snare,
And give us peace for ever.

Grant, Father, Son, and Holy Ghost,
The prayer we here are voicing—
We, with the spheres and Angel host,
Praise Thee, O God, rejoicing.
Amen.

II. AN EVENING HYMN: "TE LUCIS ANTE TERMINUM".

(*Complin.*)

Creator Lord, before eve's silver light
Has faded from our sight,
We pray Thee, swift-winged Mercy hither send
To guide us and defend.

Dispel dark dreams and hateful fantasy,
Give rest from evil free:
Unspotted keep us aye, and sternly quell
The crafty rage of hell.

Hear, loving Father, hear, coequal Son,
And Spirit, Three in One.
Accept our prayer, Most Holy Trinity,
Who reign'st eternally.
Amen.

MICHAEL JOSEPH WATSON, S.J.

Melbourne, Australia.

THE WRONG ADVICE.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the February number of a widely-read Catholic magazine, the editor compares Protestantism to measles and infidelity to cancer. "Cancer," he says, "is worse than measles, and infidelity is cancer most malignant. Besides, measles may be cured, but as yet cancer is hopeless. Protestantism doing its best with farmers may bring no absolute certainty for the distant future, but it can keep off the deadly disease for a while, and perhaps by then we shall find something to cure it." He exhorts the Methodists to abandon their missionary zeal in the cities and expend it upon the tillers of the soil so as to prevent them from falling victims to the malignant cancer of infidelity.

But why confine their efforts to American farmers? Should they not be encouraged to extend their proselytism to the benighted heathen of India, China, and Africa? Why not inoculate the inhabitants of those countries with the measles of Protestantism so as to ward off the malignant cancer of infidelity, and perhaps "after a while we shall find something to cure it". The failure of our Catholic missionaries to accomplish anything among natives previously embittered and prejudiced by sectarian zealots would throw considerable light upon the present subject. According to the London *Tablet,* governors of India have advocated the establishment of the Catholic Church in that country as the one sure rival to Mohammedanism. Travelers in China have supported the Catholic Church as the one efficient means of Christianizing that empire. In South Africa the Catholic missionaries had champions like Cecil Rhodes, who maintained that they alone did permanent work for the natives.

A pupil with musical talent, but no knowledge of the art, will improve rapidly under the direction of a competent professor. The unfortunate lad who has received a smattering of music under the tutelage of a bungling dilettante will remain a rasper all his life. To unlearn the bad habits acquired, such as wrong fingering, incorrect method of holding the instrument, etc., will require many years of patient and serious application. In like manner an infidel who has followed the dic-

tates of his conscience will much more readily embrace the Catholic faith and live up to all its teachings when properly presented to him, than a bigoted sectarian whose mind has been filled with all sorts of bizarre notions and calumnies against the Church from his very infancy. Besides, purely negative infidelity is no sin whatever, as is evidenced by the Church's condemnation of Proposition LXVIII of Baius: "Infidelitas pure negativa in his quibus Christus non est praedicatus, peccatum est: purely negative infidelity in those to whom Christ has not been preached is a sin."

Comparing Protestantism to the measles and infidelity to cancer is just about as inane as to regard the former a venial, the latter a mortal sin. Between Protestantism and positive infidelity there is little choice, for the latter is usually the offspring of the former. Death does not admit of degrees. Whether a man falls from the roof of a skyscraper or succumbs to ptomaine poisoning the result is practically the same. In either case he will be just as dead as he can possibly be. So long as one remains united to the one true Church established by Christ, he is spiritually alive. When cut off through any form of heresy from the mystic body of Christ, he has more the matter with him than spiritual measles. He becomes a withered branch and is spiritually dead. For the Holy Ghost, the vivifying principle of the Church, does not follow the severed branch any more than does the human soul follow the amputated hand or foot. Protestantism therefore should not be dignified with the name of measles. In reality it is the most malignant form of spiritual cancer, and at best but a counterfeit brand of true Christianity. To encourage its growth among the farmers on the plea of preserving them temporarily from infidelity is like supplying a mendicant with spurious coin rather than allow him to go away with his pockets empty.

E. M. DUNNE.

Peoria, Illinois.

CARRYING THE OILSTOCKS HABITUALLY FOR CONVENIENCE.

Qu. Is it permissible for a priest engaged in parish work to carry habitually, day and night, the oilstocks in his coat-pocket, for the sake of convenience?

Resp. It would be permissible to carry the Holy Oils about one's person habitually "for convenience" where a priest is habitually in the position of being called on to administer the Sacrament of Extreme Unction to the dying; for otherwise, there would often be danger of fatal delay. This might happen, for instance, in seasons of cholera or similar epidemic, or in the case of chaplains of hospitals, or in mining camps and other places where accidents are of frequent occurrence; likewise, in missions where the priest is obliged to carry with him, so to speak, his sacristy outfit needed for the administration of the Sacraments.

These conditions are considered exceptional, so far as the rules and rubrics of the Ritual are concerned, although they are common enough and sometimes the rule in certain parts of the United States. How far they warrant in each case the habitual carrying of the Holy Oils about one's person, must depend on the discretion and judgment of the priest himself, who for the rest must be aware of the law which is plainly written in the rubrics of his Ritual, forbidding such a practice under normal conditions. This law prescribes both the reservation of the Holy Oils in an abode separate from his own and the solemn manner of administering the same. "Habeat igitur parochus loco nitido et decenter ornato, . . . Sacrum Oleum Infirmorum," etc., and then adds by way of indicating the exception to this reservation and solemn treatment: "quod si longius iter peragendum . . . vas olei sacculo ad collum appendat ut commodius et securius perferat". The words "ut commodius et securius perferat" imply that the Church yields something for "the sake of convenience" as well as necessity. Her decisions are quite in harmony with this spirit of tolerance, although she never permits us to lose sight of the fact that reverence and the observance of the ordinary rules of decorum with regard to holy things must not be overriden by mere custom or the negligence which human infirmity sometimes styles "convenience", and which is not the same as the "commodius" of the rubrics. Thus to the question —"Sacerdotes curam animarum habentes pro *sua commoditate* apud se retinent in domibus suis Sanctum Oleum Infirmorum; quaeritur an attenta consuetudine hanc praxim licite retinere valeant?"—the S. R. C. (16 December, 1826, n. 2650) an-

swered: "*Negative,* et servetur Rituale Romanum, excepto tamen casu magnae distantiae ab Ecclesia; quo in casu omnino servetur etiam domi rubrica quoad honestam et decentem tutamque custodiam." In judging therefore whether a priest may keep the Holy Oils in his coat-pocket habitually in order that he may be ready at all times to administer the Sacrament promptly, it is not so much *his convenience* that he has to consult as rather the convenience of the people for whose benefit he holds his charge.

In view of the not infrequent calls made upon priests in America to assist the dying in railroad accidents and other emergencies, when there is no likelihood that the local priest would be on hand, the question of distance and opportunity must be taken more leniently than in well-settled Catholic communities in Latin countries, where such demands are rarely made upon a priest. Rubricists like Van der Stappen recognize even for Belgium and other Catholic countries certain exceptions. "Excipitur," says the latter author, "etiam casus infirmi periclitantis dum parochus probabile periculum praevidet quod in nocte vocatus ad conferendam Sanctam Unctionem praesto non foret, ut promptus accurrat ad illam morituro ministrandam." This precaution may be applied we think in a wider sense by priests on a journey when they are out of reach of the ordinary ministrations of the Church. And in large cities much allowance must be made for a priest who feels that he is acting in the interest of souls when he keeps his oilstocks within constant reach, showing his reverence in other ways. For the rest, bishops and other superiors may well regulate such usages for their localities, as they are the judges of what necessity and the salvation of souls demand within the limits of their jurisdiction.

THE ATTITUDE OF THE CLERGY TOWARD THE SUFFRAGETTE MOVEMENT IN THE UNITED STATES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In view of the fact that some of the Clergy, and among them writers in Catholic weeklies, are taking upon themselves the task of vindicating the Suffragette Movement by what they assume to be good reasons and right, it might be timely to point out the fallacies

and exaggerations that are made use of in championing the cause of "female rights". The argument that women are too emotional and impulsive as a rule to be capable of exercising the right of the ballot with discretion, is repudiated by pointing out that there are women who are not emotional and that there are men who are often moved by prejudice where reason should govern. Says a writer:

> Because a few of those who are contending for the ballot in England throw stones, it does not follow that all suffragettes are stone-throwers, or in favor of demonstration of this sort, or that the movement in which so many worthy women are now engaged is to be condemned. Yet this is the way a great many men reason, holding that women are invariably swayed by their emotions. As if men were never governed by their prejudices!
>
> Again and again we are told that the vast majority of women do not want the ballot. Why continue to repeat what nobody is denying? What all women *do* want, however, is industrial, economic, and moral conditions that can be secured by no other means than the ballot. "Just as soon as women realize this fact," remarks a writer in the *National Magazine*, "they will rise up in a solid phalanx in their demand for the ballot, and no business nor combination will be able to defeat them. For a woman to say, for instance, that she doesn't want the ballot but she wants pure food, is as foolish as it would be for a man to say he wanted to raise flour but couldn't be bothered about planting wheat."

It might be suggested in answer that the opponents of woman suffrage do not assert that because a few militant suffragettes in England throw stones, therefore all suffragettes are stone-throwers. They are opposed to the movement, not because they think that all suffragettes are hysterical stone-throwers and swayed by their emotions, but on the ground that politics and everything connected with it will tend to coarsen woman and draw her away from the sphere of domestic activity for which she is preëminently fitted and destined by the Creator.

The author admits that the vast majority of women do not want the ballot. Why then should we be so anxious to force upon people what they do not want? The simile culled from the *National Magazine* is inept and proves nothing. All American women both want and get pure food even in those States in which they are not yet allowed to gad about electioneering to the neglect of their domestic duties.

To assert that industrial, economic, and moral conditions can only be secured for woman by means of female suffrage, is just about as foolish as to claim that the lives of women can only be protected by female policemen. It would be really an act of charity to discourage among our people the circulation of this and kindred "sissy publications", notwithstanding the formidable array of alleged contributors whose names appear upon their covers.

CRITICUS.

THE RIGHT OF THE BISHOP TO APPOINT TO THE OFFICE OF VICARS, CONSULTORS, AND SYNODAL EXAMINERS, PRIESTS WHO ARE NOT MEMBERS OF THE DIOCESE.

Qu. 1. Has a bishop the right to appoint as vicar general a priest who belongs to another diocese? Has he the right to give faculties during his own absence to a young priest whom he names chancellor, to issue dispensations, without obliging the latter to get the consent of the vicar general when the latter is at home and resides in the same city?

2. In nominating his consultors and examiners of the clergy, should a bishop choose priests belonging to the diocese; or may he ignore the latter, and make his appointments from those who happen to stay in the diocese without being incardinated, and who have no claim of nativity or otherwise to be accounted as diocesan clergy?

Resp. In all the appointments sanctioned by canon law for the administrative government of the diocese the bishop is obliged to consult the candidate's fitness, not the locality from which he happens to come. With regard to the vicar general the law goes further and prescribes that the bishop choose, if possible, a priest who is *not* a member of the diocesan clergy, so that he may be unbiased in his judgment and the counsels which he gives to the bishop. For the same reason the general canon law forbids that a vicar general be at the same time a pastor, or a near relative of the bishop, the manifest reason for this law being that personal interest, local affiliation, or prejudice shall not influence the judgment of the man who has the ear of the bishop in all important affairs that affect the welfare of the clergy and faithful. His being moreover independent of the diocese, since he is not permanently affiliated or pledged to the obedience which every diocesan priest vows to his Ordinary, leaves him at liberty to express his mind adverse to the bishop if the latter should set aside the canons of the Church. The fact that this law is not generally observed in the United States and other missionary countries is due to the difficulty of bringing priests from other dioceses to accept a position which is necessarily temporary and which in addition requires special training and intimate familiarity with the conditions, methods, and traditions prevalent in ecclesiastical matters among us. In Europe the local conditions are more uniform, men of special training in canon law are more

available, and the territory of missionary and ecclesiastical activity is more limited, permitting the exercise of a well-understood code of usage in episcopal chancery work and curial proceedings.

As for the other officials, the bishop may likewise go out of the diocese to find suitable men to aid him in his administration. Consultors are appointed by him with a previous obligatory inquiry as to whom the diocesan priests recommend. This recommendation is to guide him; but does not oblige him. With reference to the examiners the bishop is bound to obtain the consent of his priests in synod for their appointment.

All these questions have been discussed in one or other of the later volumes of the REVIEW, to which, or to approved text-books of canon law, we must refer our inquirer for detailed information.

For the rest, the bishop has perfect liberty to delegate or subdelegate the above-mentioned faculties to a chancellor, without making it obligatory on the latter to consult the vicar general, unless prudential reasons advise such a course in particular cases.

VALID INCARDINATION IN THE LIGHT OF RECENT LEGISLATION.

The Sacred Congregation of the Council, 20 July, 1898, in a *general* decree, *A primis,* to avoid controversies and abuses, prescribed certain formalities to be observed in incardinating clerics. This decree prescribes among other things that incardination take place in writing, a formal document being necessary in witness of the fact. Presumptive or informal incardination consequently is forbidden by this decree. An oath too is demanded, similar to the oath required by the Constitution *Speculatores* of Innocent XII, issued 4 November, 1694. A cleric, then, seeking formal affiliation in a diocese, must, in accordance with the prescriptions of the decree *A primis,* declare under oath his intention of remaining permanently in the new diocese. That presumptive incardination, allowed in the United States by the Third Plenary Council of Baltimore (nn. 62, 63), was abrogated by the decree *A primis,* is certain, owing to a declaration of the Congrega-

tion of the Council, communicated to our Bishops by the Congregation of the Propaganda, 15 September, 1906. That many bishops in the United States, in adopting priests, neglected to demand the prescribed oath is likewise certain. To this neglect attention was forcibly called by a decision of the Sacred Rota, 9 January, 1912, in the case of the Rev. Peter Mendosa Roussel against the Right Reverend Bishop of London, Canada,[1] where the Sacred Tribunal expressly declares that the oath prescribed by the decree *A primis* is necessary for valid incardination.

On 20 May, 1912, Monsignor Wehrle, O.S.B., D.D., Bishop of Bismarck, North Dakota, wrote to His Excellency, Monsignor Bonzano, Apostolic Delegate to the United States, declaring that many priests, who had been received into his diocese, had not taken the required oath, and asking: "I. Has the *bishop* the right to declare these incardinations invalid? II. If affirmatively, *must* these priests return to the diocese whence they came? III. May the bishop who excardinated them, be *compelled* to receive them into his diocese?" Ten days later His Excellency sought a formal reply to these queries from the Sacred Congregation of the Council, adding that said oath had certainly been omitted in many dioceses of the United States, and that difficulties not a few would arise, were bishops to take advantage of this omission to rid themselves of undesirable subjects.

On 13 January, 1913, the Sacred Congregation of the Council[2] responded to these queries: "Ad I. Attentis omnibus, *negative*. Ad II et III. Provisum in primo." Father Vidal, S.J., a consultor of the Congregation of the Council, an eminent canonist whose opinion was asked in this matter, argues substantially as follows.

The formalities prescribed in the decree *A primis* are necessary for the validity of incardination. This conclusion is based on canonical principles, as well as on the purpose of the decree *A primis*, namely, "to preclude controversies and abuses".

However, is there not in the United States special legislation in regard to incardination? True, presumptive incardi-

[1] *Acta Apos. Sedis*, Vol. IV, pp. 249 ff.
[2] *Acta Apos. Sedis*, Vol. V, pp. 34 ff.

nation was abrogated in the United States, as elsewhere, by the decree *A primis,* as the Sacred Congregation of the Council declared. Formal incardination, however, as prescribed in the Third Plenary Council of Baltimore (n. 63), the formalities of which, the oath excepted, are practically the same as those required by the general decree *A primis,* was not abrogated, or at least the Sacred Congregation was not asked regarding it, and consequently made no declaration concerning it. Again the decree *A primis* treats of the incardination of clerics who are to be promoted to *further* orders; while the Baltimore Council refers to *priests* only, from whom said Council does not require an oath. The present decree likewise relates merely to *priests,* upon whom the oath, Father Vidal thinks, is imposed merely as an obligation, and is not required as a necessary (*sine qua non*) condition for the validity of incardination. In this hypothesis the oath could be said to be implicitly included in the act of incorporation, as the vow of chastity is included *ex lege Ecclesiae* in the reception of subdeaconship in the Latin Church.

But is the oath as essential as the other requirements of the decree *A primis?* Father Vidal maintains that the argument adduced by the Sacred Rota in the London (Canada) case is not convincing; namely, that just as the oath, required by the Constitution *Speculatores,* is necessary to acquire *validly* a domicile, so too the oath prescribed in the decree *A primis* is positively demanded for *valid* incardination. He denies that an oath is necessary in order to *acquire a domicile;* nor does the Constitution of Innocent XII insist on the oath for this purpose, but rather the oath is required merely for the acquisition of *such* a domicile as may permit a bishop to promote one *legitimately* to orders *ratione domicilii.* Hence the inference falls, or in other words, all other requisites being observed, it does not follow that incardination is invalid even though the prescribed oath be omitted.

Nay more, no matter what we hold in regard to the general law of the Church in this matter, may we not maintain that, in the United States at least, the oath is *supplied ipso jure,* just as the oath of the *missions* was supplied in informal or putative incardination ("Juramentum praestitum in aliena dioecesi censetur pro nova esse servandum." Conc. Plen. Balt. III, n. 66)?

Finally, Doctor Vidal insists, as was suggested by His Excellency the Apostolic Delegate, on the numerous difficulties that would arise were priests declared to be invalidly incardinated in a diocese, solely because the prescribed oath is not observed. He counsels the Congregation to delay at least in rendering such a decision, giving assurance that the new Codex of Canon Law, soon to be realized 'tis hoped, will make ample provision for such practical cases.

In regard to the second query the consultor remarks that priests, even though invalidly incardinated, are not *obliged* to return to their own diocese; that they should remain where labor in the vineyard of the Lord awaits them. No one will question this. To the third question he answers that surely bishops are obliged in law to receive priests whom they have excardinated contrary to the canons, that an invalid release from a diocese has no effect in law. He urges nevertheless the application of the principles of equity rather than of strict law, that bishops should not expel a priest who is invalidly incardinated and thus force him to return to his former diocese. These views are set forth in the supposition that the incardinations in question might be declared by the Council null and void. As the Sacred Congregation, however, has given a negative answer to the first *dubium,* the second and third queries can offer no difficulty.

How does this new decree affect us? Priests, seeking adoption, should insist on declaring under oath their intention of remaining permanently in the diocese to which they affiliate themselves. The oath is *prescribed,* even though it be not essential for valid incorporation. Priests should insist on the fulfilment of prescribed regulations, till the law is changed. This new ruling will affect practically not the great number of incardinations, where all the parties concerned are satisfied, but at most an individual case here and there, where a bishop may desire to rid his diocese of a priest who has been accepted without having taken the oath, and who for reasons of health or otherwise is not desirable. The Congregation of the Council, no matter what one may think of the force of the arguments advanced by the learned consultor of the Congregation, rules that a *bishop* may not declare such incardinations invalid. The decree is prudently worded.

A. B. MEEHAN.

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THE ORATIO "PRO DEFUNCTIS" AND THE PRIVILEGED ALTAR.

In our last number we adverted to the difference of opinion among authorities regarding the insertion of the "Oratio pro defunctis" in Masses and the indulgence of the privileged altar.

The Rev. Joseph Wuest, C.SS.R., the author of that very useful little *Collectio Rerum Liturgicarum* published last year, writes to us in connexion with the subject: "The question whether, for gaining the Indulgence of the Privileged Altar on days when, according to the new rubrics, the ferial Mass may be said on major and minor double feasts, it was necessary to say the ferial Mass, or whether the Mass of the respective feast might also be said, is settled by Decree of 12 June, 1912, giving the following decision: 'Ut rite legitimeque applicari possit pro defunctis indulgentia altaris privilegiati, oportet ut in diebus in quibus a novis rubricis permittitur, missa de feria omnino celebretur, addita oratione pro defunctis pro quibus missa ipsa celebratur.' This decision settles the doubt mentioned in the ECCLESIASTICAL REVIEW (p. 346, note 3)."

The decree mentioned above, being of a date subsequent to the publication of the commentary (Westminster Library) on the *Divino afflatu* to which we referred in our note, we overlooked mention of it. For the rest, our interpretation regarding the use of the old faculty, allowing private Requiem Masses on double feasts, was substantially correct, as is shown in a decree of the S. Congregation, published since the appearance of our article. The full text of the document is found in the present number (*Analecta* section, pp. 439-40).

SPECIAL VOTIVE MASSES AND THE NEW RUBRICS.

We direct special attention to our *Analecta* for a recent decree concerning Votive Masses. According to this decree the Votive Mass of the Sacred Heart, said on the First Friday of each month, retains its former rubrical privileges, and may therefore be said on days which generally prohibit votive Masses. Hence it is permitted on all Fridays of the year unless a feast of our Lord (or the Feast of the Purification), a double of the first class, Good Friday, All Souls' day, the

vigil of the Epiphany, or the privileged octaves of the Epiphany, Easter, Pentecost, and Corpus Christi, occur on that day.

In like manner the " Missa pro Sponsis " may be said (outside the closed season) on any of the vigils and ferials which otherwise prohibit votive Masses.

Special provision is also made for Masses said in certain oratories and churches of religious communities that enjoy a standing privilege regarding specified votive Masses.

CHAMMURAPI AND AMRAPHEL.

(*A Rejoinder.*)

To the Editor, THE ECCLESIASTICAL REVIEW.

In the March number of the REVIEW, Fr. Drum replies to my note in the February number. The words, " It would be interesting to know what Assyriologists like Sayce support Fr. Kleber's derivation ", seem to request a reply, though the mild interpretation of the incriminated word " mutilated " reduces the real *casus litigandi* to a question of more or less apt terminology.

The word " mutilated " seemed to me objectionable as long as the change in those names could be accounted for by a linguistically correct derivation, since, as ordinarily understood, *mutilate* smacks of a forcible, unjustifiable maiming. Fr. Drum indicates in his " Reply ", that he uses it to denote changes effected in a word by means of a linguistically correct deduction. But let us remember that it belongs to the genius of some languages to, for instance, transpose some sounds for the sake of euphony or ease of pronunciation. Thus the German poet will frequently say *Born* instead of *Bronn;* he would object, were he told that he is *mutilating* his language. Fr. Drum himself feels that this word has a rather odious meaning. Else why should he " emphatically disavow " its application to Moses or his scribe? He says: " It would have been rather a serious matter on my part to have suggested that the *inspired author* mutilated his documents." But since the hypothesis, that Moses or his amanuensis wrote in cuneiform script, is only probable, and as yet *in incunabulis,* let us suppose that they transliterated the names in question from the cuneiform into the Phenician according to the genius of the

Hebrew language. In this latter supposition, how could "mutilated", in the mild sense of the word given to it in Fr. Drum's "Reply", be "a serious matter"?

Fr. Drum has a "little flaw" to pick in a "misunderstanding" (?) of his words on my part when I wrote: "I suggest the following derivation . . . which is somewhat more honorable to the Biblical author or scribe". He replies that he "had regard only to the scribe who, . . . probably after David's reign, transliterated from cuneiform into alphabetic Hebrew the chapters in question." I understood those words as their writer intended them, except the word "mutilated". Had I had Fr. Drum's mild interpretation of this word, as given in his "Reply", my communication to the REVIEW would have remained unwritten, excepting, perhaps, my suggesting it as another method for a grammatically correct derivation. For this I had to make my statement sufficiently broad to include all who could possibly have transliterated these names from the cuneiform script. Whether this was done by Moses or his scribe, or by a subsequent "Jewish scribe", is uncertain. Hence, without direct reference to Fr. Drum's "scribe", I wrote "Biblical author or scribe".

As to the various methods of deriving those names Fr. Drum remarks well in his "Reply": "So many various and probable turns have been taken, to twist the cuneiform ideogrammatic names into the mould of the Hebrew alphabetic names or vice versa, that we have under consideration only the choice of the more probable turn to take". This liberty is for all interpreters, and whilst Fr. Drum had taken one turn, I took another. One turn *may* be the correct one, but also *both* may be wrong. This can scarcely be a matter of dispute. But since it has been touched upon, just a few words by way of explanation.

In my former communication I simply presented a way which claims to explain linguistically the changes in those names. Such a theory is to be judged, first, from its intrinsic worth—and it seems to me the explanation it offers is satisfactory; and secondly, from extrinsic authority. Fr. Drum quotes Sayce in favor of his derivation—and Sayce is a first-class authority—and then asks: "It would be interesting to know what Assyriologists like Sayce support Fr. Kleber's

derivation." The authority I have is every bit as good as Sayce; in fact it is Sayce himself. It will be remembered that the derivation I have suggested consists mainly in deriving Amraphel from ilu-Chammurapi. As to this, P. Dornstetter writes in his extensive monograph *Abraham: Studien ueber die Anfaenge des Hebraeischen Volkes*:[1] "Von einem anderen Geischtspunkte gehen diejenigen aus, die Amraphel aus Ammurabi-ilu enstehen lassen." In a footnote he adds: "So nach dem Vorgange von Lindl A. H. Sayce, *The Early History of the Hebrews,* p. 25; vgl auch PSPA 1897, p. 75." Quest for Sayce's book in the Indiana State Library has failed to procure it for me, hence I can say nothing as to the details of Sayce's deduction, and I cannot rely on it alone. That Sayce advances another possible derivation in the *Expository Times,* October, 1912, I do not doubt. But, besides Sayce, I have another authority. In the same number of the REVIEW that contains the "Reply", Fr. Drum has in his excellent "Recent Bible Study" an article on Chronology. He there praises Fr. Joseph Hontheim, S.J., Professor of Old Testament in Valkenburg Scholasticate, "very highly": (he) "turned his hand to Scripture so zestfully as to be appointed to the chair vacated by the late Fr. Knabenbauer, S.J." Fr. Drum ranks Fr. Hontheim—"though not an Assyriologist", still "like work is done in the same line by Fr. Hontheim"—with the eminent Assyriologists Frs. Strassmaier, S.J., Scheil, O.P., Dhorme, O.P., and Kugler, S.J. Fr. Hontheim must surely be a first-class authority, "like Sayce". I am glad of it, since it is no other but Fr. Hontheim from whom I got my derivation. Fr. Drum even reviews Fr. Hontheim's article and says: (he) "identified Amraphel of Senaar with Hammurabi[2] of Babylon." I may add that Fr. Hontheim does this in the beginning of his article, devoting over a page to this point, and he does it in the very way I did in my former article; only, I enlarged upon some points to make them clearer. I think I can well say that the derivation I suggested *is not substantially new.* A comparison of *Zeitschr. f. kath.*

[1] Bibl. Studien, VII Bd., p. 165.

[2] It will be noticed that I always spell this name with a *p*. For this I have as main authorities Fr. Hontheim and the eminent Assyriologist Ungnad who has demonstrated that the cuneiform sign is here to be read only as *pi*, not *bi* (Cf. *Zeitschr. f. kath. Theol.*, 1912, p. 48).

Theol. (1912, pp. 49-50) with my article in the ECCLES. REVIEW (February, 1913) will show this. I am somewhat surprised that this should have escaped Fr. Drum, who, in his "Recent Bible Study", has so sharp an eye for everything new and old in Bible knowledge. This must be a case of even good Homer nodding occasionally.

ALBERT KLEBER, O.S.B.

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REQUIEM MASSES ON THE THIRD, SEVENTH, THIRTIETH AND ANNIVERSARY DAYS OF DEATH OR BURIAL.

Qu. May a Low Mass of Requiem be said on days on which a High Mass of Requiem is allowed, when both Masses concern the third, seventh, thirtieth, or anniversary days of a person's death or burial? There seems to be a diversity of opinion. Will you please decide the matter? M. P. O.

Resp. A *Missa Cantata* for the third, seventh, thirtieth, and anniversary days is permitted by the rubrics throughout the year, except on

1. Sundays and Holidays of Obligation;
2. Double feasts of the first and second class;
3. Vigils of the Nativity and of Pentecost;
4. Within the Octaves of Christmas, Epiphany, Easter, Pentecost, and Corpus Christi;
5. Ash Wednesday;
6. Holy Week;
7. During solemn exposition of the Blessed Sacrament;
8. Rogation Days having but one Parochial Mass with procession.

When thus prevented, this "Missa Cantata" may be anticipated or transferred to the nearest day free from the above rubrical impediments.

A Low Mass is not allowed on the third, seventh, thirtieth, and anniversary days, if these fall on—

1. Feast of double rite (except by special indult);
2. Days during Lent, except the first day in each week free from a feast of double rite;
3. Ember days;
4. Rogation Monday;
5. Vigils.

In cemetery chapels (or churches within the cemetery grounds) private Masses for the dead may be said on any day except a double feast of the first or second class, Sunday or holiday of obligation, or a privileged ferial, vigil, or octave.

ANTICIPATING MATINS AND LAUDS.

Qu. 1. Are priests in the United States at liberty, in virtue of special faculties granted to our Bishops, to anticipate Matins and Lauds at *one o'clock* in the afternoon? Nearly all our priests here do so; yet I find the faculty expressly stated in the "Schema Facultatum", published in the *Statuta Dioecesana* (n. 22) as follows: "Recitandi privatim Matutinum cum Laudibus diei sequentis statim elapsis *duabus* horis post meridiem".

2. Where priests have a special diocesan faculty to recite Matins and Lauds at any time after twelve o'clock, may they use this faculty when doing temporary service in another diocese?

Resp. Special faculties are required, such as indicated in the "Facultates Apostolicae", to anticipate Matins and Lauds at *one o'clock*. This faculty is at present given to members of the Priests' Eucharistic League, and to others for whom the Ordinary has procured it especially.

As a matter of expediency, this privilege to anticipate Matins and Lauds at one o'clock should be substituted for the present faculty allowing priests to anticipate at two o'clock; for the latter is useless, as for the last eight years every priest without exception has been at liberty to recite his breviary (Matins and Lauds for the following day) privately at two P. M. The value of the old faculty ceased when a decree of the S. Congregation, 12 May, 1905 (n. 4158), extended the privilege to all priests. Bishops in the United States by force of habit continued to issue their faculties in the old form. What is needed is a request to the S. C. R. for permission to change the reading of the faculty from "duabus horis" to *una hora*; otherwise the faculty is useless.

In a few dioceses missionaries enjoy the right to say Matins and Lauds for the following day after twelve o'clock. This privilege goes with the priest wherever he exercises the faculties granted him by his bishop. If he is laboring temporarily in another diocese, he retains the privilege, unless his ordinary faculties have been withdrawn, and new general faculties excluding the former privilege have been given him for the extra-diocesan locality.

THE KEEPING OF BAPTISMAL REGISTERS.

The baptismal registers of parish and mission churches may often cause the priest great annoyance, especially since Easter of 1908. About thirty years' experience at such churches has taught me a practical lesson.

Advise the applicants to keep the baptismal or any other certificate, given by a priest, for future use and you may but all too soon learn that the advice is lost on 99 per cent of them. Some insist on obtaining a certificate just because they want to know their exact age. Children who make their First Communion or are confirmed in a church where they were not baptized, will send for a certificate of Baptism. The same will hold for Catholics about to marry and others ready to receive Holy Orders. People who file applications for pensions, will call for several certificates at one time. In most of the States boys and girls who are looking for employment will come for a certificate; they show it to an employer who refuses to give it back, and then they are sure to return for another one. They must present this to an officer of the "State or county children's employment bureau", and again they may not get it back.

At present the mail may bring you any day the notice of a marriage, one or both of the parties to which are to be found in your baptismal register. Of course, that marriage must be added to the record of his, or her, or his and her baptism. All this is no pleasant task, the more so as there is a vast difference in the baptismal registers and in the manner of recording baptisms. Add to this, faded ink, bad paper, and the illegible writing of negligent penmen, especially in case each record is written out in full and not partly printed.

Registers with columns and each column provided with a printed heading, if these headings follow a common-sense order (which is not always the case), appeal most to the average taste. The specimens given below have English headings, though Latin is preferable. All priests know Latin, but not all the modern languages.

There is no changing the past; but we can improve things for the present and future and thus lighten our own task for some future occasion and undoubtedly for our successors.

EXPERIENCE.

TITLE FOR COVER AND TITLE-PAGE.

CHURCH of .....

City or town .....

County .....

State .....

SAMPLE OF LEFT SIDE OF DOUBLE PAGE.
YEAR, 1887.

	The Baptized.		Parents.	Sponsors.	Date of birth and baptism.
	Family name.	Given name.			
16	*JONES*	*Mary Jane*	*Andrew Jones and Mary Jane Hall*	*Jas. Jones and Tillie Fox*	*2 January, 1887 20 January, '87*

SAMPLE OF RIGHT SIDE OF DOUBLE PAGE.
YEAR, 1887.

Priest.	Remarks and future notices.
James O'Neill . . .	*Bapt. privately in danger of death—Cer. supplied 6 wks later—Married here, vide matr. reg. p. 258, vide also this reg. p. 256, No. 48. Died in Detroit, Mich,, 1/22/13.*

Each side of double page, 10 inches wide or a little more. Three lines to each record. The number of baptisms on a page

depends, of course, on the length of the register and the space between the lines. Columns may be a little narrower so as to bring the column for the priest's name to this side and leave entire right side for remarks. Fictitious case above explains itself.

THE COLLECT FOR THE DEAD IN FERIAL MASSES.

Qu. I have read with attention your interpretation of the Constitution *Divino afflatu* in relation to the so-called "Monday Privilege" by which priests in the United States were formerly, and to an extent (as you show) are still permitted to say a Requiem Mass on Mondays that are minor double feasts, etc. But what is not quite clear to me is the matter of the "privileged altar" and the insertion of the Collect for the Dead in certain Masses. What, to put the question simply, are the days on which the prayer "Pro Defunctis" may be inserted among the regular prayers of the Mass?

Resp. Ferials in Lent; Ember-days; Rogation Monday; vigils, and ferials on which the Sunday Mass is anticipated or postponed. On these days low Masses for the dead (except in *die obitus*) are not permitted. Hence the Collect for the Dead may be added when the Mass is offered for the dead. Such Masses enjoy the indulgence of the "privileged altar".

A SOCIETY OF CATHOLIC MECHANICS.

Since there is a widespread complaint among the clergy that numbers of our Catholic youths and men, especially of the laboring classes, are being drawn into organizations either of a socialistic tendency or such as is calculated to withdraw Catholics from their faith, it may be well to note the progress of Catholic organizations which are supplying successfully the demand for instruction and social companionship among members of the Catholic Church. One of these, which has already established flourishing branches in the cities of New York, Chicago, St. Paul, Kansas City, Dayton, and Paterson, is a "Society of Catholic Mechanics". Its aim is summed up in the following motto:

Religion and Virtue
Industry and Perseverance
Good Fellowship and Charity
Ideals and Recreation.

The Society is an outcome of the zeal of German Americans to emulate the spirit of healthy organization that has benefited religion in the Fatherland. It corresponds to the Katholischer Gesellenverein, an organization whose headquarters are at Cologne, and which has hundreds of club-houses. Its founder was a priest, the famous Father Adolph Kolping, who in his youth a mechanic, felt a strong attraction to the priesthood, and, when ordained, devoted himself wholly to the work of ameliorating the moral and material conditions of Catholic workmen. In New York, where the labors of the Society are especially fruitful, its directors are about to build a stately headquarters for the accommodation of its members. The organization has the hearty approval of the ecclesiastical authorities, as a letter from Cardinal Farley endorsing the erection of the new building in New York attests. We mention the subject here since many priests interested in works of social charity might wish to learn how the organization conducts its affairs and perhaps affiliate with it in its projects. The Secretary of the Society is, we understand, Mr. Joseph Schaefer, the publisher (9 Barclay Street, New York), who will no doubt supply all desired information.

"PASTOR FOGY."

To the Editor, THE ECCLESIASTICAL REVIEW.

Perhaps it may not be too late to give an expression of thanks to Pastor Fogy for starting the useful discussion in regard to American young priests—God bless them! From their ranks we must get our future bishops. He has held up the mirror, as he would to his congregation, that they may see themselves as others see them. According to an approved spiritual writer, when we discuss a defect, whether we are young or old, we should "blush and amend".

In a recent talk to the students of the Newman School at Hackensack, N. J., an eminent writer and preacher, the Rev. B. W. Maturin, stated that some of the saints "had a temper" which took years to overcome. When the conquest is finally secured, then may be seen the large benevolence which is so admirable in some pastors of mature years. They take it for granted that the laws of nature will not permit an old head to be placed on young shoulders. By contact with saints and

sinners the young priest, after ten years on the mission, learns many things, especially about bearing the burdens of others, so highly recommended by St. Paul.

By his long experience Pastor Fogy must know that young preachers seldom get a word of encouragement from their senior brethren, and even when the people render a favorable opinion on the sermon the pastor shows no disposition to approve. He may even speak in a caustic tone, while throwing cold water on the brilliant effort of the young preacher. It is stated that Cardinal Newman had a good opinion of his own sermons, and once said to a friend, "I wonder that they are not more appreciated—they are very able."

After narrating this incident to the Newman School, Father Maturin went on to say that

> this was no small vanity: It was simply his consciousness of the power to write and teach, to take the instrument of the English language and wield it well, to make it express his keenness of mental vision, to make it deal blows that could be felt. And so, when at last he was attacked, and when the personal attack was made to carry also the general charge that all Catholic priests were incapable of telling the truth, the recluse of Birmingham spoke, and his voice echoed and reëchoed throughout England. Kingsley had roused the lion. In his famous *Apologia,* now and forever a classic, Newman gave the story of his life and his soul's history with startling sincerity, simplicity, directness—with convincing truth. He spared nothing, he disemboweled himself, spiritually, revealing his inmost soul. Men said: "Here, indeed, is sincerity, and truth. Here is a true man; here is greatness of soul." And he did not simply win a personal victory. Though he is dead, he still speaks to the world through his works, for the sale of his books not only has not stopped, but has vastly increased since his death. They are recognized as classics, and he is still giving his message to the world through them.

In conclusion let me console Pastor Fogy with the thought that he is in the sunset stage of life, and his young men are in the glory of the morning light. Their zeal may not always be according to the ways of discretion, but it must be fostered and viewed in the tolerant spirit of "Daddy Dan" with reference to the reforms proposed by his "new curate". There is also a solemn lesson for old folks in the words of our Lord to the Jews: "Your children shall be your judges."

CARITAS.

Criticisms and Notes.

LE MISSEL ROMAIN. Ses Origines, son Histoire. Par Jules Baudot, Bénédictin de Farnborough. Tome Premier: Les Premieres Origines et les Sacramentaires. (Liturgie: Série publiée sous la direction du Reverendissime Dom Cabrol, Abbé de Farnborough.) Paris: Bloud & Cie. 1912. Pp. 128.

THE MASS: A STUDY OF THE ROMAN LITURGY. By Adrian Fortescue. (The Westminster Library: A Series of Manuals for Catholic Priests and Students. Edited by the Right Rev. Mgr. Bernard Ward, President of St. Edmund's College, and the Rev. Herbert Thurston, S.J.) New York and London: Longmans, Green & Co. Pp. 428.

L'EUCHARISTIA. Canon Primitif de la Messe, ou Formulaire Essentiel et Premier de Toutes les Liturgies. Par Paul Cagin. (Scriptorium Solesmense. L'Euchologie Latine, étudiée dans la Tradition de ses Formules et de ses Formulaires.) Société de Saint-Jean l'Evangeliste —Desclée & Cie, Rome, Paris, Tournai; Picard & Fils, 82 rue Bonaparte, Paris. 1912. Pp. 334.

In the three works here placed together we have, first, the outlines of the growth of the Mass during the first ten centuries, by Dom Baudot; next, Dr. Fortescue's work, discussing the history of the Mass down to our own times, with a sketch in detail of the structure of the Mass; finally, *L'Eucharistia*, in which Dom Paul Cagin traces and explains minutely what he considers the purest and primitive cast of the Roman Canon. We may consider each work in a few practical aspects.

Dom Baudot's pithy compendium meets the want of persons who may care to possess a "question box" referendum on the rudiments of the Mass and its formative process. Since, however, the whole sphere of study concerning the Missal is still in its pioneer stages, and variously open to the consequences of better information and settled findings, one is bound to discount in some degree the otherwise admirable features of Dom Baudot's work itself; for, despite the succinct lucidity of statement which characterizes his writings, he has not stringently sifted all his materials, nor sufficiently recognized unsettled problems. For instance, in his paragraph "La Didaché" (page 11), he never so much as hints at the radical contention among liturgical scholars over the true import of Didaché IX, X.

He takes it for granted that these chapters turn on the Holy Eucharist, whereas stiffly competent authorities deny that point, and persuasively construe nothing higher than *agape* themes in the disputed sections. Dom Cagin (of whose work we shall speak more fully below) devotes a special chapter to this discussion ("L'Eucharistie Primitive et la Didaché"); and whether or not his objections can stand in the last resort, assuredly they are very well pleaded and minister to one's unprejudiced sense of light and reason. Apart from this, Dom Baudot's booklet answers most usefully as a guide on the evolution of our formulative Mass through the Sacramentaries and the ministerial compilations.

The volume, which stops short with the tenth century, is to be complemented with a similar treatment of the "Plenary Missal" ("Missel Plénier"). The author divides his topic into periods: "Des Origines, des Sacramentaires." The former period, again, is considered before and after the Council of Nice. There are salient suggestions touching the Eastern and Western, Latin patristic, Roman, and Gallican liturgies. Divergent theories are noted briefly, and without pronouncement on the author's part. The rise and influence of the calendar, and its effect on the Proper of the Mass, are touched on in an apposite way. The portion covering the Leonine, Gelasian, and Gregorian Sacramentaries throws light on their several characteristics; the rhythmic art of the Cursus Leoninus, precision, force, and sobriety of the Leonine prayers ("Aufer a nobis," "Deus qui humanae substantiae," "Quod ore sumpsimus," being still embodied in the Ordinary of the Mass); the better structure and organic distribution of the Gelasian Sacramentary (the "Earliest Roman Mass Book"), and its marked reaction on Gallican liturgies in the seventh century; together with the centralizing Roman stamp, evincing some powerful reformer's hand, in the Gregorian Sacramentary. Ambrosian, Gallican, and Mozarabic forms are noticed with sufficient explicitness to satisfy one's intelligent curiosity over major essentials; and there is brief topical notice of certain landmark manuals like the Gallican Mone Missal (Karlsruhe), the Missale Francorum, Missale Gothicum, Missale Gallicanum vetus, the Celtic Book of Carne, the Missal of Bobbio, and the composite Missal of Stowe, whose Irish treatise on the Mass is accounted so "precious a remnant of Celtic ritual." Evidently the Mozarabic Liturgy, comprising the rites and forms current in Spain from its earliest reception of the Gospel until the eleventh century, offers peculiar wealth of liturgical fundamentals. As compared with his fuller attention to the Sacramentaries, and a certain lively enforcement of geographical bearings in the development and formulating of the Roman Missal,

Dom Baudot's little guide will appear somewhat meagre and fragmentary when we come to the real fabric of the Mass and the philosophy of its complex ingredients. For more light on these heads, we may turn gratefully to Dr. Fortescue's work, *The Mass: A Study of the Roman Liturgy.*

The reader's interest is at once engaged in this genial academic handbook by reason of the author's flexible, terse, and equable style, which wins and sustains attention as it makes one familiar with the pure descent of Catholic worship from the Apostles and the Primitive Church. Later on we become conscious of a ball of tangled evidence and discordant interpretations by speculative specialists in matters liturgical. That Dr. Fortescue did not wholly succeed in steering clear of knotty disputes and charges of inaccuracy as a result of citing from "snareful" early texts, has been amply attested by a recent controversy in the London *Tablet.* In fairness to the author it may be necessary to recall here his own frank avowal in the Preface to his volume: "The present time is perhaps hardly the most convenient for attempting a history of the Mass. For never before have there been so many or so various theories as to its origin, as to the development of the Canon, the Epiklesis, and so on. . . . The only reasonable course seems to be to state the chief systems now defended and to leave the reader to make up his own mind. I have, however, shown some preference for the main ideas of Dr. Drews and Dr. Baumstark and for certain points advanced by Dr. Buchwald. . . ."

Among the more important matters in his history of the Mass, falls the distinction between High Mass and Low Mass. Both here, and in his Order of the Mass, Dr. Fortescue is very happy in the lucidity of his argument. The subheads of Introit, Kyrie Eleison, Gloria in Excelsis, Collects (including an appreciative notice of their sometimes marvelous power of cadence and rhythm); indeed, nearly every one of the topical divisions of the Mass will be found roundly treated by a sympathetic and competent instructor according to the present attainments of liturgical research. The ceremonial adjuncts of the Mass likewise receive explicit attention in every significant article, and altogether one gets the impression from Dr. Fortescue's volume that the actual Ordinary and Canon of the Mass at the present time has passed through its periods of gradual development without any mark of incongruity. Whether or not the memorial of the dead occurred originally after the Consecration, we see no lack of ideal fitness in uttering the *memento etiam* as we stand in the Real Presence. Other baffling perplexities of the professional investigators of the Mass resolve themselves in pure harmony for the common understand-

ing. Seemingly unaccountable irregularities in the framework of the Mass, to the mind of expert researchers, prove to be wells of supernatural refreshment, world without end, to the multitude of Catholic believers. One feels the modern inconsistency of discarding the High Mass during the fashionable season of the American summer on recollecting that "High Mass with a deacon, subdeacon, and a choir is the normal service".

In considering the names of the Mass, Dr. Fortescue wisely dismisses the subject of a hard-and-fast name for the Holy Eucharist, as of secondary moment. His remarks on the Epiklesis reflect the right theology of its formal exclusion from the Eucharistic consecration act. Whether, and in what context, there was an implicated epiklesis in the Roman Mass, and what constitutes an epiklesis at all (as in certain retained prayers of the Roman Mass), remain vexed questions.

In taking up Dom Cagin's work we are asked to deal with these and kindred questions in a far more scientific manner. This work entitled *L'Eucharistia*, "Primitive Canon of the Mass, or Primary and Essential Formula throughout the Liturgies," appears intermediately to his incisive work on the Te Deum and a promised third volume on the Primitive Eucharist in Liturgies of the East. The author's work on the Te Deum studied the same exclusively, we might say, in its relation to the Sanctus, to the Gloria, to Patristic writings; in its affinities to the typical cast of Anaphoras; in its attributes of style and rhythm; its proper Theology and fundamental Christology. The volume on the Eucharist goes further. It comprises two special parts; first, a prevalently inductive attempt toward reconstructing the normal Eucharist by dint of the Latin canons: which process is then followed by a "second section," aiming to identify the like reconstruction with the "Eucharist as conserved not only at Milan, but also in the Ethiopic, Syriac, and Latin collections of the Apostolic Statutes." This twofold first part is amplified by Part Second, on The Primitive Eucharist. A distinct auxiliary to Dom Cagin's inductive appeals (let them speak for themselves, as capably they do) is his recourse to comparative tables, graphically enhanced by the feature of parallel colors where these avail most. Although some of his tables appear to bristle, at first glance, with baffling technique, his method is so convincingly clear and logical, and his grasp of data so sure and unflinching, that no diligent reader finds cause of the least confusion, but only masterful symmetry and consummate elucidation. It is true, sometimes the periods of Dom Cagin expand themselves into Gibbonian, well-nigh Teutonic hugeness; but even here, the permeating force of a radiant logic bears

one consistently forward. Indeed as a pattern of inductive art, this Eucharistic volume is worthy to be studied.

Dom Cagin announces as the objective ideal of his book the demonstration of a continuous anaphora, furnishing a permanent nucleus of the Roman Mass as we now retain it. He would amend the analytic scholarship of liturgists in the past, and supplant their achievements by synthesis. Moreover, no matter by what process of eliminations we reach the ideally permanent core of the Mass, the eliminated parts will find their vindication even though we must recognize them as interpolated accretions. Dom Cagin believes that the Gallican Canon is an obsolete witness of the archaic Roman canon; and if we reject from the latter its assumed addenda, the Te igitur, The Memorial of the Living, Communicantes, Hanc igitur, Quam oblationem, Memorial of the Dead, and Nobis quoque peccatoribus, we shall acquire a common substructure wherefrom to push onward in the designs of reconstructing the primitive canon itself. Needless to observe, Dom Cagin substantiates his thesis by evidence from documentary sources. Thus the Hanc igitur is shown to have occupied various transient and shifting positions before coming to its present setting. When we find that some presumable interpolations in the Canon were once outside the Canon, we can more easily deal with the residuary, continuous Canon. This mode of testing the fitness of parts is applied with singular directness, for instance, in the case of Communicantes, which the Mozarabic Liturgy sets in its "true place, and so to speak, in function," back to the "zone of the Offertory," following the Diptychs.

In tracing the variant and mobile growth of the Mass, Dom Cagin supposes a few chief agencies: diversity of liturgical surroundings; the twofold trend of Judaizing and Apostolic leadership; spontaneous individual genius, prophetic inspiration, all emanating from a single basis and all checked, in turn, by episcopal or statutory regulations. In the East, fixed forms became early dominant; in the West, much latitude and variety were long the custom. Chronologically the growth of the Mass might be traced through the following euchological periods: impromptu period of the charismata, verbal tradition first free or lax, then organized; period of written compositions, as yet imperfectly "trimmed" and compacted; period of volunteer collections, neither always competent hands, nor of orthodox definition; corrective and standardizing period; period of Gelasian, Gregorian, and supplementary compilations; period of ultimate unification.

But there was much divergence of progress in different places: Rome and Milan, for instance, possessed common canonical formu-

laries by the close of the fourth century, whilst Africa lagged far behind them in liturgical order at that epoch.

Agreeably to his inductive plan, Dom Cagin proceeds to verify the structurally Eucharistic trend of the Latin Anaphora first, from "Vere dignum" to "Qui pridie"; next from "Qui pridie" to the Doxology. Humanizing elements like the diptychs, the prayers of intercession for both the living and the dead, simply serve to complete and magnify the real efficacy of Christ's oblation. By thus permeating the very heart of the Canon with our memorial pleadings, we somehow reëcho the thankful joy of St. Paul's "adimpleo quae desunt passionum Christi"; and thereby still more expressively confess the intrinsic oneness of Christ and his mystical body, the Church of all times and ages. In face of that more or less obscure intrusion of epikleses in many Gallican forms of the Mass, Dom Cagin probes the right sense of epiklesis in the liturgies of the West: namely, a sort of "conformatio sacramenti," or act of so disposing, so constituting, so conforming the Blessed Sacrament here and now that it may the more intimately transmit or convey its divine virtues when administered in Holy Communion. Hence the Gallican epiklesis, far from exercising an independent function over against the absolute Eucharistic autonomy pronounced and conclusive in the words of consecration, seeks only to complement the Eucharistic drama with reference to those who participate in it by means of Holy Communion. Dom Cagin corroborates this argument of Eucharistic singleness in the Latin Canon by copious grammatical testimony not only in the canonical texts themselves but likewise in their manifest stress on the marks of continuity (parts of speech and syntax) with the one central theme of the Holy Sacrifice. From its initial "Unde" forward, the Latin epiklesis belongs organically and inseparably to the Eucharistic action. Granted the evidence of the doctrinal and organic unity of the Latin Canon, we need not look for the invariable expression of it in rhetorical form. A striking phenomenon of that singular constancy in the Latin liturgies is patent in the portion, "Qui pridie quam pateretur." Every other passage evinces textual variations, but "Qui pridie" stays tranquilly intact. Dom Cagin devoutly ascribes this remarkable immobility of the "Qui pridie" passage to its peculiar and inherent sanctity of association; whilst, indirectly, this phenomenal persistency of respect and reverence for the integrity of the given portion only the louder proclaims Latin doctrinal consensus as to the force and sufficiency of the Eucharistic action independently of all extraneous acts or actions. In a word, "Qui pridie quam pateretur" signifies for all the Latins their "Holy of Holies" in the language and theology of the Eucharistic anaphora. In concluding that division of his work which aims to re-

construct the Latin Eucharist by the process of induction, Dom Cagin exhibits comparative texts of the Latin Canon according to the Roman, Ambrosian, Gallican, and Mozarabic anaphoras. This tabular panorama permits him, on the other hand, to strip the Roman Canon of its inferred accretions, the Te igitur, Memorial of the Living, Communicantes, Hanc igitur oblationem, the Memorial of the Departed, and Nobis quoque peccatoribus; on the other hand, to establish "euchological and even grammatical continuity" between the residue portions of the Roman formula: this also projecting its resemblance to the Gallican anaphora. Now if we start from the hypothesis of some continuous prototype of anaphora, we may discern from the Roman Canon those elements alike which reflect and perpetuate such prototype, and those, again, which noticeably interrupt and obscure the continuity. Furthermore, since the alien elements come variously to light now within, and anon outside, the Canon, we are moved to regard them as so many unstable interpolations. Exclude them accordingly, and the primitive scheme stands out clearly; and so we learn that Vere Sanctus belongs, or by induction should belong, to the Roman Canon in common with the Ambrosian, Gallican, and Mozarabic canons; and that "Per quem haec omnia" should be linked in direct sequence to "Supplices te rogamus," the Latin epiklesis.

In his Second Section of Part First (From the Canons of the Latin Mass back to the Primitive Eucharistia), we begin to emerge from often tangled labyrinths of documents piecemeal into the broad daylight of conclusive evidence. Some very interesting sources are tapped in this new stage of Dom Cagin's labors. First, we are introduced to the Ambrosian Canons of Milan for study of the formulas for Holy Thursday and Holy Saturday. By referring from the archaic portion of the Ambrosian canon for Holy Saturday backward to the archaic component of the same canon for Holy Thursday we precipitate, as it were, the whole basic anaphora; whereas the inverse operation yields us the present Canon overgrown with all its interpolations. Next we are inducted into the true philosophy and economy of the Sanctus, which is properly incorporated within the anaphora. In one respect the Sanctus enjoys parity of autonomy with the central "Qui pridie quam pateretur"; they both subsist immune from variations. As is the cardinal "Qui pridie" to the heart or Holy of Holies of the anaphora, so the Sanctus forms the heart of hearts in the choir of the angels; nay rather, the Sanctus becomes the Eucharistic centre of convergence for both the angels on high and the congregation of the faithful, just as "Qui pridie quam pateretur" focuses the priestly consummation of the Eucharist itself.

The sum of study and interest in Dom Cagin's Eucharistic volume will be found in the "five texts which conserve the primitive Eucharist." These are the Verona palimpsest anaphora, the anaphora of the Ethiopian (so-called Egyptian) Statutes, and their parallels in Testamentum Domini, Liturgy of the Saviour, Liturgy of the Apostles. For brevity, Dom Cagin denotes these five primitive anaphoras under the symbols V, E, T, LS, LA. More explicitly, V stands for the Latin palimpsests of Verona as published by Hauler; E for Ludolf's Latin version of the Ethiopian Statutes; T for Mgr. Rahmani's Latin of the Syriac Testamentum Domini; LS for Ludolf's Latin of the Ethiopic Liturgy of the Saviour; LA for Renaudot's Latin of the Ethiopic Liturgy of the Apostles. These documents are also cited in their officially titular form (facing page 149). First, in the order of their comparative age and importance, the Latin and Ethiopian versions of the collection known as the Egyptian Apostolic Statutes are to be found nowhere else in textual integrity for our assumed primitive anaphora. The Syriac version in Testamentum Domini is visibly interpolated; still more pronounced are the interpolations in the Ethiopic versions of the Liturgy of the Saviour and Liturgy of the Apostles. Now the Testamentum Domini antedates Apostolic Constitutions VIII, which alone has another anaphora; whereas this, too, is most significantly interpolated just where the older anaphora in the Egyptian Statutes appears integrally pure. Nor need we hereby postulate greater age for the collection called "Egyptian Statutes"; granted that a collection may long postdate one or the other of its particular factors. In sum, we have a peculiarly venerable remnant of primitive liturgics in the anaphora of the Ethiopian Statutes, preserved in the collection of "Egyptian Apostolic Statutes"; likewise in that counterpart Latin anaphora which is recorded in the Verona palimpsests. Again, even though the Egyptian Statutes were a mere abridgment, yet their distinctive anaphora still stands unrivaled in point of priority, seeing its absence from both the Canons of Hippolytus and the Apostolic Constitutions—the sole documents that could clash with the Egyptian Apostolic Statutes, for, as already indicated, the Syriac version in Testamentum Domini bears recognized accretions younger than our aforesaid integral remnant in the palimpsests of Verona and the Ethiopian Statutes, or "Egyptian Apostolic Statutes." Nay more, the anaphora in the Apostolic Constitutions manifestly borrows from the background sources of the Egyptian Statutes. In fine, all other texts but the Verona palimpsest and the Ethiopian Statutes evince palpable addenda. Inferentially, the Sanctus was not contained in the primitive original, since otherwise we should expect at least some hint of so revered a portion when once it belonged to liturgical uses. But

this omission of all reference to the Sanctus tends further to confirm the remote age of our Veronese and Ethiopic remnant. The Verona MS. is a notable model of Apostolic strength of doctrine, as is patent from its style and structure: "Gratias tibi referimus, Deus, per dilectum puerum tuum Jesum Christum, quem in ultimis temporibus misisti nobis salvatorem et redemptorem et angelum voluntatis tuae; qui est verbum tuum, inseparabilem, per quem omnia fecisti, beneplacitum tibi fuit; misisti de coelo in matricem virginis, quique in utero habitus incarnatus est, et filius tibi ostensus est ex Spiritu Sancto et virgine natus; qui voluntatem tuam conplens et populum sanctum tibi adquirens, extendit manus, cum pateretur, ut a passione liberaret eos, qui in te crediderunt; qui cumque traderetur voluntariae passioni, ut mortem salvat et vincula diaboli dirumpat et infernum calcet et justos inluminet et terminum figat et resurrectionem manifestet, accipiens panem gratias tibi agens dixit: Accipite, manducate: Hoc est corpus meum, quod pro vobis confringetur. Similiter et calicem dicens: Hic est sanguis meus qui pro vobis effunditur; quando hoc facitis, meam commemorationem facitis. Memores igitur mortis et resurrectionis ejus offerimus tibi panem et calicem gratias tibi agentes, quia nos dignos habuisti adstare coram te et tibi ministrare. Et petimus ut mittas Spiritum tuum Sanctum in oblationem sanctae ecclesiae; in unum congregans des omnibus, qui precipiunt, sanctis in repletionem Spiritus Sancti ad confirmationem fidei in veritate, ut te laudemus et glorificemus per puerum tuum Jesum Christum, per quem tibi gloria et honor, Patri et Filio cum Sancto Spiritu, in sancta ecclesia tua, et nunc et in saecula saeculorum. Amen."

Whatever the critical consensus or disagreement with Dom Cagin's argumentative processes and conclusions, all persons of competent understanding will recognize the wonderful harmony of this anaphora with Apostolic writings in the New Testament, packed and saturated as it is with St. Paul's theology, reminiscent of Apostolic discourses in the Acts, epitomizing the thoughts and utterances of St. Stephen, St. Peter, St. Paul to the Romans, Ephesians, Hebrews. No closer bond could be devised or achieved between the very life, times, and labors of the Apostles on the one hand, and the Catholic living witness of tradition and practice on the other. After noting the lack of both Diptychs and Sanctus in this early typical anaphora, Dom Cagin traces its Christological parallels of sense and structure with the balanced Christology of the Roman Canon; and then touches what he is pleased to describe as the rock bottom of the Canon of the Mass, whether East or West. In short, Eucharistia, solemn act of thanksgiving for the mysteries, boon, and effects of our Lord's incarnation, entire drama of the Redemption. Be the subsequent growth of the Mass what it will, this Eucharistic theme informs and

correlates every portion consistently back to the Eucharistic motive. Still more, the same informing principle extends itself throughout the domain of "sacramental euchology", insomuch that the primitive Church reveals to us the threefold consequence of unity in doctrine, liturgy, discipline. Our supreme function, however, belongs unalterably to the Holy Eucharist above other euchological modes and formulas; namely, that of "opening the channels of grace". This, notwithstanding some of those other formulas by their very patterning after the Eucharistic anaphora, will prove helpful to profounder studies of the Mass. Dom Cagin instances one or two noteworthy rites to such purpose: to wit, a Coptic Blessing of the Sacred Oils, and several Western forms of the "Benedictio major salis et aquae", customary at Epiphany season. In his summary of Part I, Dom Cagin reminds us of the ultimately dual trend of the Mass when reduced to its basic simplest terms. In the one direction, we have the Eucharistic anaphora, coupled later with the Sanctus; in the other, the portions representing the Diptychs and augmented by that Litany series, the Te igitur, Memento, Communicantes, Memento etiam, Nobis quoque peccatoribus.

The Second Part of our volume treats of the Primitive Eucharist; and this especially in the light of those "five witnesses of the Apostolic anaphora" (V, E, T, LS, LA). These are thoroughly compared, differentiated, and scrutinized in all their pertinent bearings; and their sum total of evidence is believed to be all the more cogent because, despite their intimate points of contact and impressive parallels, not one of the five texts is tributary to the others, but we are dealing with five several vouchers: a Latin text, a Syriac text, and three distinct Ethiopian texts. Concerning the probable source of the Latin text, we may rest morally certain that it would not have reached Verona by direct extraction from Ethiopia, any more than the Church in Ethiopia, so closely dependent on Alexandria, would seek its primary traditions in Italy. But most probably the Latin text had its roots in Greek traditions. Moreover, we gather from variant peculiarities in the five texts, that their points of affinity derive in collateral (not in lineal) descent, from some original text that was "more or less Apostolic." The author patiently exerts himself, and ingeniously, to restore such lost ideal of an Apostolic norm by reference, cross-reference, comparison, and elimination, from the platform of our five witness texts. We are led to surmise that there was a widely propagated basic text of the Eucharistic formula throughout the Roman Empire, yielding three distinct Ethiopic archetypes alone; whilst equally deducible, and still more edifying, is the fundamental stability of an essential Eucharistic formula through the primitive Church forasmuch as both remote Ethiopia and a "buried"

parish of Northern Italy concur in attesting the same independently of each other.

Among the remarkable points of instruction to be gleaned even from the interpolated passages in the newer of the five witness texts, is the persistence of the charismata so late as the times of T and LS, —Testamentum Domini and Liturgy of the Saviour. (The survival thereof is thus reflected in T: "Eos qui sunt in charismatibus revelationum sustine usque in finem, qui sunt in charismate sanationis confirma, qui habent virtutem linguarum, robora, qui laborant in verbo doctrinae, dirige.") Further, a study of the successive interpolations will disclose to us four landmark phases in the development of the anaphora. First, we have a pure form of anaphora, conserved "at the two poles of the primitive Church by the Ethiopian translator of the Egyptian Statutes, E, and by the Latin compiler" of V (Verona palimpsests). A second phase is marked by Testamentum Domini, which exhibits later infiltrations, rather purposely expanding than seriously altering the original substance. The third phase appears in the Diptych adjunct of the Liturgy of the Saviour; and the fourth, in the Sanctus addendum to the Liturgy of the Apostles. From his ripe study of the five witness texts in relation to a primitive epiklesis or none, Dom Cagin resolves that the technical Eastern epiklesis was not an original factor in the anaphora. The sole formula for the act of thanksgiving at once effected the act of consecration by the very words of institution, and also duly paved the way to worthy Communion: "Et petimus ut mittas Spiritum tuum Sanctum in oblationem sanctae ecclesiae. . . ." Any other stamp of epiklesis, if occurrent at all, would fall outside the original Catholic tradition; and such avowedly is Dom Cagin's rejection of Catholic support for the said technical epiklesis of Eastern usage. He finds, moreover, accumulated authority for the greater pureness of the Roman Canon by reason of the absence of the Eastern type of epiklesis from our five witness texts. Hence Dom Cagin's customary use of the term epiklesis applies only to the Latin understanding thereof, as an invocation coincident with the Eucharistic consummation, coincident with Holy Communion. "Epiklesis there is none by Apostolic institution, even as none by that of our Lord."

In contrast with the documentary weight of the Apostolic Constitutions, common judgment will side with Dom Cagin's preference for the simpler anaphora of the Egyptian (Ethiopian) Statutes. Here have we liturgical directness, conciseness, logical continuity, fairly Pauline Christology, a sustained Eucharistic trend and compass, once foreign to disputatious apologetics, to theological currents of the hour, as likewise to euchological intricacies apart from the Eucharistic object; whereas the very prolixity and complexity of

the anaphora of the Constitutions conspire to heighten the originality and rightful priority of the anaphora of the Statutes. From a comparative table which presents, in sequence to the New Testament forms of institution, no less than seventy-six texts of the consecration passages in various liturgies, we learn that not one liturgy adheres exclusively to some one of the four New Testament consecrations, but that a composite arrangement was everywhere in practice; and the same as touching a groupwise preferment of St. Matthew and St. Mark over St. Luke and St. Paul, or turn about. Except alone that we discover a Pauline cast of consecration (as such peculiar to the Anaphora of the Statutes) we may assume three probable periods of liturgical development: Apostolic and pure; composite on a Scriptural basis; cumulative and extra-Scriptural. Dom Cagin assigns the Statutes to the first period; Constitutions, to the third.

As noted before, there is a special chapter on the "Primitive Eucharist and the Didaché"; wherein Dom Cagin accords a purely Eucharistic significance to Didaché XIV, but only an agape significance to IX, X. His proof is both negative and positive: negative by exclusion of Eucharistic import from IX, X; positive by analogy of agape practice and procedure elsewhere. He supplies comparative texts of agape rules among early Christians, and strengthens his position by St. Paul to the Corinthians: Convenientibus ergo vobis in unum, iam non est Dominicam coenam manducare. . . . Ego *enim* accepi a Domini *quod et tradidi vobis*. . . . Wherefore, "So long as they will spare us this fairly constitutional character of our Eucharist, I mean the Dominical, Apostolic and Pauline Eucharist such as we have been ascertaining it to be radically and universally affirmed, perpetuated and guaranteed or avouched by all the liturgies without exception in all the Churches times out of mind: vainly will they seek to devise other sources. With Tertullian we can say, 'too late'. The Church was present at the fountainhead. The Church is heiress and in possession: hers the prescriptive title."

For summary conclusion of his chapters on the Primitive Eucharist, Dom Cagin reviews his argument in support of the Apostolic substance of the anaphora in the Egyptian (Ethiopic) Statutes. What matter, then, if the existing text of the same postdates the Apostolic era: still the quality and character of the transmitted content remain intrinsically Apostolic. That we have a perpetuated genuine type thus extant is avouched by the dual witness of Ethiopia and Verona. The like typical integrity is confirmed by anomalies in the derived liturgies, and the manifest eccentric departures of their often incongruous addenda, lacking coherency with the purely Eucharistic Anaphora. Signal traits of that Eucharistic pureness in the

Anaphora of the Statutes are the dominant Eucharistic substructure, permeating force of the Eucharistic motive, intact Christology, moral continuity of all the parts, and their concentric harmony toward the basic theme, or words of institution. The deeper mystical economy is both commemorative and renovative, operative, historic and prophetic. There is no bias of doctrine, but single and lively inspiration; Pauline style and movement. The syntax feature of serial relatives connotes the same kind of logical sequence as the articulated structure of Credo; the redemptive drama stands out in wonderful epitome, theme for theme.

Dom Cagin has encountered only three parallels in primitive Christian writings to the marked association of Ecclesia with forms of doxology: to wit, in St. Cyprian (Oratio I of Appendix); in the Bollandist Latin Martyrium of St. Ignatius; and in St. Hippolytus (Liber contra haeresiam Noeti). That this inclusion of Ecclesia so prominently in the doxology of the Veronese and Ethiopic Anaphora denoted deliberate liturgic purpose is clear to Dom Cagin from proofs which he duly adduces by parallel findings in the Verona palimpsests, and in the Statutes as published by Ludolf in extenso. For Apostolic warrant of the like doxology, Dom Cagin eloquently refers us to St. Paul's counterpart faith, Theology, Christology, not alone in the very doctrine of his epistle to the Ephesians, but in his words expressed: "Ipsi gloria in ecclesia et in Christo Jesu in omnes generationes saeculi saeculorum" (Ephesians III, 21). Even here, indeed, our author is far from insisting on an actual Apostolic elaboration of the Eucharistic Anaphora preserved for us in the Verona palimpsests and the Egyptian (Ethiopic) Statutes. His one absolute contention is the living point of contact with Apostolic usage. He promises to discuss this question further in his projected work on the "Primitive Eucharistia in Liturgies of the East." W. P.

LEXICON BIBLICUM. Editore Martino Hagen, S.J. (Cursus Scripturae Sacrae: auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer, aliisque Soc. Jesu presbyteris.) Tria volumina: pp. 1030—1000—1340. Paris: P. Lethielleux. 1913.

NOVI TESTAMENTI LEXICON GRAECUM. Auctore Francisco Zorelli, S.J. (Cursus Scripturae Sacrae: auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer, aliisque Soc. Jesu presbyteris.) Fasciculi quatuor: pp. 646. Paris: P. Lethielleux. 1913.

It is more than a quarter of a century since the late Father Cornely (who some time ago finished his earthly tasks and was called

to his reward in heaven) inaugurated the "Cursus Sacrae Scripturae", and already some of the earlier volumes need to be rewritten if their learning is to be of use to the modern student of Biblical interpretation. In a manner this need, arising from new discoveries in archeology, linguistic science, and the comparative study of Religious Semitic history, is being supplied by the publication of such works as the above-mentioned dictionaries. Even here fresh information has supplied more accurate knowledge in not a few instances, especially in its references to Old Testament lore, since the *Lexicon Biblicum* made its appearance. To give only one case in point, to which Father Kleber called attention in the February issue of the REVIEW: Of the transliteration of "Amraphel" for Chammurapi, king of Sennaar, mentioned in Genesis 14: 1-9, the Lexicon says: "non imprudenter Amraphel idem pronuntiatur exstitisse atque Hammurabi". As our scholarly Benedictine has pointed out, a careful comparison of the grammatical peculiarities of the Babylonian mode of writing, with those of the Hebrew leaves no doubt that Amraphel is a perfectly correct translation of Chammurapi. But these are defects that every student reckons with in such works, and we must be very thankful indeed to have the assistance which is furnished by the works of Father Hagen and Zorelli; for whilst they lead us to understand more accurately the Divine message, they furnish us with a weapon to defend the inspired word of God. St. Augustine of Hippo longed for just such a help in his day, quite fifteen hundred years ago: "Video posse fieri, siquem eorum qui possunt, benignam sane operam fraternae utilitati delectet impendere, ut quoscumque terrarum locos, quaeve animalia vel herbas, atque arbores sive lapides, vel metalla incognita, speciesque quaslibet, Scriptura commemorat, ea generatim digerens sola exposita litteris mandet."[1] Here we have the definitions and the etymological values, as they are represented by the Hebrew and Greek texts. The Greek forms are conformable to the Sistine edition. In referring to the readings of the various Codices the author follows the Cambridge (Swete) edition of the Greek Old Testament according to the Septuagint, with due reference to the Alexandrine, Vatican, Ephraem, and Sinaitic texts.

As to the New Testament Dictionary edited by Father Zorelli, whose numerous contributions to the *Lexicon Biblicum* amply attest his scholarship, it confines itself to the interpretation of the modern critical texts, including Tischendorf, Westcott-Hort, Hetzenauer, and Brandscheid, and the so-called "textus receptus". Sometimes one would wish, for practical reasons, that the editor could have

[1] De Doctr. Christ, II, 39, 59.

seen his way to include more detailed reference to the Septuagint of the Old Testament and to the Apocrypha; but the editor did not deem this to be essential to the scope of a New Testament Dictionary. In the matter of orthography, which in a Dictionary of this kind is of no little importance, the *Lexicon Graecum* follows the earlier manuscripts with their transliterations, especially in the Latin and Slavonic versions, notably for determining the apices and accents.

With regard to Father Hagen's *Lexicon Biblicum* we should not omit to direct attention to the excellent and very helpful geographical maps, as well as to the frequent introduction of Tabellae and Schemata by which the student obtains an objective survey of localities, as well as of principles and facts pertaining to Bible study. Indeed, without these it would often be impossible to form a correct idea of the values of the text and notes. The chronological tables cover all the important phases of the New as well as of the Old Testament; so do the charts. This makes the absence of similar additions to the *Lexicon Graecum* of no account. The volumes supplement each other down to the year 1911.

DICTIONNAIRE APOLOGETIQUE de la Foi Catholique, contenant les preuves de la vérité de la religion et les réponses aux objections tirées des sciences humaines. Quatrième édition entierement refondue sous la direction de A. d'Ales, prof. de l'Institut Catholique de Paris, avec la collaboration d'un grand nombre de savants Catholiques. Fascicules I = VIII (A — Incineration.) Paris: Gabriel Beauchesne, éditeur. 1910–1912. Pp. 640.

Whatever may be said of French Catholicity as illustrated by the action of its popular movements in the political and social order, there is no question as to the prolific output of its apologetic and devotional literature. The latter is of such a quality as to convince the most skeptical critic of religion in France that there is a tremendous power of good, in other words, a widespread, ardent, and highly intelligent faith among the class of people who read. A little after the "Cursus Scripturae Sacrae", referred to in the foregoing review, was published by the Paris firm of Lethielleux, the eminent Sulpician F. Vigouroux began to issue his *Dictionnaire de la Bible*, which is still awaiting its final parts (Letouzey et Ané). There was in existence even at that time a *Dictionnaire Apologétique*, and it is a mark of the extraordinary activity of Catholic life in France during the last era of revolution, that a work of this nature should have reached a fourth edition. In the present issue nearly all the articles have been moulded afresh, by first-class writers. One need only

look at such topics as Creation by Father H. Pinard of Enghien; or at the articles on Hypnotism or Hysteria by Dr. Van der Elst of the Paris Medical Faculty, at Idealism by the Abbé Dehove of Lille, at Immanence, of which there are two papers—one by the Abbé Albert Valensin of Lyons, which deals with the doctrine of Immanence, and the other a composite work by the same author, and by the Jesuit Father Auguste Valensin, dealing with the philosophical aspect, that is to say, the method of the system in its expository and critical aspects. The reader can form some idea of the general value of the work from the admirably systematic treatment adopted in these articles. Take, for instance, the article *Immanence,* as a doctrine of special significance at the present day. Involving a fundamental principle, the clear recognition of which, according to Le Roy, is the distinctive note and merit of modern philosophy, it deals with the problem of Modernism in a most thorough fashion. After defining the twofold sense of the word "immanence", the Abbé Valensin explains the principal factors and the formulas adopted by the defenders of immanence. He next sets forth the fact that the essential element of mystic pantheism which underlies all forms of the immanence doctrine is directly opposed to Catholic conceptions of God and His divine operations. The author points out the causes of this opposition in detail, which lie partly in certain truths distinctly involving a denial of the doctrine of immanence, partly in truths that can not consistently be explained if we admit the existence of immanence in the operations of created causes. Lastly, the writer illustrates his argument by a review of the history of Catholic thought, which has been marked throughout by its opposition at all times to any one of the tempting apologetic methods that involve an admission of the immanistic principle. A good list of sources and references is immediately affixed to this part of the discussion. Next, the Jesuit Father August Valensin takes up the subject with a view to a critical examination of the methods of the immanence school of thought. The author goes through a close analysis by which he tests the theory of the method itself, and finds that it indicates a conflict between the principle of immanence and the very notion of the supernatural. There are certain conditions never attainable for effecting a reconciliation between Catholic apologetics and the system of immanence. This is again shown by the history of Catholic controversy. Once more Père Albert takes up the theme to analyze the weak parts of a system of thought that claims to proceed upon lines of metaphysical reasoning, but at the same time violates the fundamental laws of therapeutic ethics and of an honest psychological analysis. The basic element of its conception is dynamic and concrete, and hence it can

lay no claim to affiliation with the subjectivism of Kant or the pragmatism of William James. In theology it contravenes the entire system of grace upon which a number of dogmatic definitions are grounded. In this manner the application of the Modernistic principle is thoroughly tested. The subject represents but one phase of the materialism of to-day, and by the analysis it offers the student of philosophy and theology is led into a full understanding of the motives of the Encyclical *Pascendi* and of the anti-Christian character of such apologetics as are embodied in Loisy's writings and, though in more subtle fashion, in Tyrrell's *Through Scylla and Charybdis,* or *The Old Theology and the New.*

We might have selected even more typical instances of the thoroughness, analytical precision, and breadth of view which characterize the Abbé D'Ales' *Dictionnaire Apologétique;* but this article on Immanence, which covers forty-two closely printed columns, must suffice as a suggestion of the value of the work.

SOCIALISM FROM THE CHRISTIAN STANDPOINT. Ten Conferences by the Rev. Bernard Vaughan, S. J. New York: The Macmillan Co. 1912. Pp. 389.

TWO AND TWO MAKE FOUR. By Bird S. Coler. New York: Frank Beattys & Co. 1912. Pp. 260.

These books will probably have come, at least mediately, under the notice of the present reader, both books having been widely and highly praised by the press. The first of the two comprises the six lectures or conferences delivered by the eminent Jesuit orator during the Lent of 1912 in St. Patrick's Cathedral, New York. They were reported in the daily press at the time. The author has added to these six four additional addresses, which help to round out the general subject. Mr. Coler's book embodies a dozen papers (chapters) treating of various points in history where interrelations of Church and State converge and wherefrom they diverge. Within the collection are a few that deal with other topics, notably education and socialism. The two books have therefore the latter subject in common, the one entirely devoted to it, the other but in part; and from this fellowship of material the two will be here considered.

Quite beyond this single link, however, the volumes possess an element that associates them still more intimately. Each of them views its own province from the standpoint of "two and two make four". They both see their subjects in the light of plain common sense. But "common sense" is a flexible term. Here it signifies not simply perception of the obvious: it means also a grasping of

the facts of the case fully and interpreting them in the light of immutable principles, principles which all men of sound mind must, or should, admit, though something more than the plain uncultured intellect is required both to marshal the "facts" and to apply the principles. Something more, too, is needed even when these processes of aggregating and interpreting have been performed, to embody the result in a form that, while not beyond the comprehension of the general reader, can claim the interest of the most cultured. Needless to say, all these qualities are manifest in both of these books, and in both of them especially in their treatment of Socialism.

Socialism is considered by Father Vaughan from the "Christian standpoint". But since the attitude of mind thus designated is extremely comprehensive, subsuming as it does under its universality relations of the purely natural (moral) law, Socialism is presented in its relation not only to the Papacy, the State, the individual, the family, and religion, but also to the rights and duties of property (ethico-juridic relations). The promises of socialism likewise are measured and weighed, while over against its Utopian schemes is set the saner program of social reformation advocated and labored for by Catholic solidarism.

On all these vital and far-reaching topics Father Vaughan says many things that are well worth reading and attending to. To those who are familiar with the numerous books on Socialism, *pro* and *con*, that have previously appeared, these things will not appeal as new; but they will arrest attention and interest by their vivid and forceful expression. Though revised and annotated for the present form of publication, the conferences retain much, though of course not all, of that force and directness of expression wherein lay no little of the power which they exerted over the thousands who caught them as they fell from the orator's lips.

Readers who are not already familiar with the preceding anti-Socialist literature can hardly find a better source of information than the present volume. The author has not read every book on his subject, but he shows himself well acquainted with the most authoritative—Bax, Bebel, Bellamy, Blatchford, the Christian Socialists, the Fabians, Keir Hardie, Hillquit, Hunter, Liebknecht, Marx, Ramsay McDonald, Spargo, and others. The statement of his adversaries' views is fair, and the criticism objective. Statistics are called into frequent service, figures being used with good effect and often being made to tell suggestive truths, as for instance this: "During the year of the big famine in Ireland there was no record of a single suicide; last year (1910) in the United States there were no less than 15,000 cases of self-slaughter and 100,000 divorces!" What would be the record under a materialistic régime such as

Socialism would establish we are left to conjecture. Again: "One out of every four persons in London dies in a workhouse, asylum, or hospital, and over 30 per cent of the population of London lives on or below the poverty line" (p. 338). But lest we should glory in our own superior conditions we are reminded that "ten millions of people of the United States are sunk in poverty, while four millions of them are in receipt of relief" (p. 339). The concluding chapter in which these and other no less suggestive statistics are given is a very thoughtful and interesting summary of a program of social reformation such as from a Catholic viewpoint may be advocated in opposition to Socialist projects.

The essential idea, it is needless to say, is the harmonious coöperation of the three agencies—legislation, private initiative, the action of the Church. Though a familiar, because an obvious, proposal, it is presented and developed freshly and vigorously by Father Vaughan. It is, of course, the reduction of these forces to efficient action that creates the difficulties. *Hic opus, hic labor.* However, difficulties must beset every reformation that deserves the name; and if the "social questions" be at all soluble, the solution would seem to lie on some such lines as are here laid down.

There is only one chapter in Mr. Coler's book devoted explicitly to Socialism, but that single chapter is worth a great deal. It touches the subject lightly, though here and there it stabs and stings. Mr. Coler, like most other critics, finds it difficult to get a definition upon which the "intellectuals" agree. Socialism is still undergoing the moulting process. "No two exponents of Socialism to-day agree as to what it means in their written works. Each of them has his own view, colored by his temperamental peculiarities, his desires, his affections, and his hatreds. Each of them takes the original formulation of Marx and Engels and bends it to suit his own inclination and purpose" (p. 222). They all seem at bottom to agree, however, on the materialistic conception of history, on the absolute determinative power of the economics of human life. And the basic idea of Socialistic philosophy is that society is an organism, just as man is an organism. "Man is a composite of smaller organisms. He is a collection of cells. Society is a composite of human organisms. It is a collection of men and women. That is the idea. The individual isn't responsible; it is the social organism that errs. If an individual commits a crime, it is his social environment that is at fault. Having set up this hypothesis, Socialist philosophy goes on to the question of reforming the social organism. It has lost interest in the individual." But right here, in all fairness, let us ask is this statement true. Do not all sane Socialists (and there are some—

Edmund Kelly, for instance) contend that their interest is first and last in the individual? and that collectivist programs and measures look to the bettering of the individual? and that the $5,000. a year salary which Mr. Benson promises, is to be secured through collectivism for the individual worker? Perhaps Mr. Coler at this point treats his adversaries too offhandedly.

His discussion of the "one huge difference between the social organism and the human organism which Socialism seems to have overlooked" is both acute and clever. "In the human organism the sum thinks of its factors; in the social organism the factors think of the sum. Man thinks of himself as a psychological entity. Your brain cells and heart cells and stomach cells do not think of you; you think of them. You realize that they are all part of you. Your individual, complete consciousness and will [a Catholic philosopher would say soul-life or living principle] combine them all. There is no class consciousness in your make-up, unless rheumatism be a class consciousness in your legs. In you there is unity! What is social consciousness? Where is it? How does it function? Try to think this out for yourself. Is there any such thing? You may answer that society acts in the laws. It doesn't and you know it doesn't. It is always some individual mind acting and other minds agreeing." And so on with legislation, interpretation and application of laws, and the rest. "The individual is a concrete thing; society, an abstraction. The individual can do wrong or do right; what society does is only what many individuals do. Therefore there is no responsibility in society, but there is responsibility in each human soul" (p. 224). Here again there seems to be some inaccuracy, some confounding of ideas. There is of course no physical unity, but there is a moral unity in society. This unity is none the less real, nay, is all the more real, because it is an invisible, a spiritual bond. It knits the social members into one moral body, which is obviously the subject of rights, not possessed by the individuals as such, and consequently also the subject of duties, and therefore of responsibility. We fear that Mr. Coler in his endeavor to shun Scylla has here fallen into Charybdis.

The Socialist theory of value is treated with much penetration and cleverness. Mr. Coler puts some practical problems which the Socialist régime would find it hard to solve. Every question is going to be determined by vote. "Here is one now: let us determine it. Boris Humphniak says puddling [in the steel mill] is a hot hard job, and he doesn't see why . . . Reginald Carnegie just sits in a cool office talking to a stenographer. Comrade Carnegie explains to Comrade Humphniak that the Carnegie labor is necessary directive labor, and can be performed in the office; while the Humphniak

labor is manual labor . . . Comrade Humphniak cannot see it. He says that each man ought to take his turn at puddling and at superintending. Let us vote on it. There are a thousand puddlers, one superintendent. The vote is a thousand to one for the Humphniak proposition. Comrade Carnegie goes down to the puddling room, tries to puddle (to the intense joy of the other puddlers, who cease labor to enjoy his weak and inefficient attempts at puddling), and blinded and exhausted, overturns a vat of molten metal; whereat those who survive are sorry, and those who do not—among whom is Comrade Carnegie—do not care any more. Meanwhile Comrade Humphniak goes into the office, lights a cigar and neglects to give some orders; as a result of which forgetfulness on his part the mill burns down. So labor gets what labor creates. 'The Revolution' is accomplished; there is no profit" (p. 231).

But this must suffice. We have touched only on one of Mr. Coler's chapters, and that probably not the strongest. There are a number of others dealing with subjects historical, educational, and moral, and they are all instructive and interesting. Moreover they are written in a thoroughly Catholic spirit, which is the more surprising seeing that the author is himself not a Catholic. Though the latter fact is, as we must see it, a loss to himself, it may be thought a gain to his book and the cause of truth for which it stands. A book that is in many respects an "apology" for Catholicism, and coming from a non-Catholic writer, will exert an influence for good, both in and without the pale, which the same book if written by a Catholic could not effect.

GOD OR CHAOS. By the Rev. Robert Kane, S. J. New York; P. J. Kenedy & Sons. 1912. Pp. 254.

REASONABLE SERVICE OR WHY I BELIEVE. By D. I. Lanslots, O.S.B. London: Sands & Co.; St. Louis: B. Herder. 1912. Pp. 187.

THE INTERIOR LIFE SIMPLIFIED AND REDUCED TO ITS FUNDAMENTAL PRINCIPLE. Edited by the Rev. Joseph Tissot. Translated by W. H. Mitchell, M.A. New York: Benziger Bros. 1912. Pp. 436.

Taken together, these three books form a complete system of religious doctrine and practices—one that sets before the mind the groundwork and the foundations of faith and places before the will a perfect discipline of life and conduct. There are doubtless many well-known books that do this same thing and do it excellently well. What then have these particular books to justify their existence? It might be answered that the justification of their existence is that

they do precisely this thing, since the repetition of the old truths multiplies them for the new minds, and for the old minds *repetita juvant.* However, the present books do make some special plea of their own for the attention of readers.

God or Chaos is a uniquely comprehensive, strong, luminous, and interesting presentation of the theistic argument. A priest was recently giving an instruction to a man whose mind had become greatly befuddled by dabbling in occultism,—than which no mental aberrancy more completely dissipates the plain man's "categories" of thought and disables him from appreciating the ordinary lines of argument. The instructor suggested beginning with the existence of God. "Oh," said the instructee, with some signs of impatience, "begin farther back!" The priest was startled and he in turn grew impatient—for the moment. Farther back! What is there farther back than God? Nothing, ontologically; but very much logically; nothing *quoad se,* much *quoad nos.* It is the recognition of this fact that strikes the reader on opening Father Kane's book. He starts from those elementary truths which antecede demonstration, which need no demonstration because they are absolutely and immediately evident, and which are affirmed by their being doubted or denied,—the primary truths familiar to the student of "Critics" or Epistemology: viz. our own existence, our ability to recognize some truth, and the principle of contradiction. Then a keen, though very lucid, exposition of the concepts of possibility, existence, and truth, prepare the way for a thorough exposition of arguments upon which our knowledge—not simply our belief—of God's existence is based. Twelve proofs of this truth are established. They are of course substantially the well known theistic arguments, but they are reshaped and developed and illustrated in a style that is more or less original and surely striking. Next there is a section on the nature of necessary being and a final discussion of free will, evil, hell, and faith. The thought is throughout keen, searching, solid, comprehensive, and it is clothed in a form that is always vigorous, generally translucent, attractive, and sometimes picturesque. The latter quality is explained by the fact that the author is no less a poet than a philosopher. This will be remembered by those who have read his *Sermon of the Sea.* The fact, too, may account for a certain luxuriance of diction which might well have been trimmed down a bit and probably would have come under the pruning knife had not physical darkness set in upon the author's workdays.

The second book in title above also opens with arguments for the existence of God. They are presented, however, in a more concrete setting, though more briefly, than in the foregoing work (pp. 1-32).

After a chapter on Atheism, the exposition advances to revelation and its sources; then to the chief content of revelation—the promise of a Redeemer, its fulfilment in our Lord, His Divinity, His Resurrection, Prophecies, and His Church—all of which attest His Divinity; finally comes a chapter on the "notes" of the Church. The book, it will thus be seen, is a summary of Catholic evidences, the aim being to prove that "the Christian's service is in reality a reasonable service, that reason and faith do not clash, and that true science is not in contradiction with divine revelation". Briefly the argument is this. Science and experience prove that God exists. God has revealed Himself to men; promised a Redeemer, Jesus Christ, who is God; who established the Catholic Church. Therefore Catholic teaching is true. "That is why I believe." A familiar line of argument, clearly set forth and succinctly proved. A good book for the thoughtful reader, Catholic and non-Catholic.

The Interior Life Simplified is the Exercises of St. Ignatius somewhat developed and applied. The work, ideally presupposing a philosophy and fundamental theology such as is set forth in the two books above noticed, draws out their implications and bearings on the conduct of life. Possessing as it does the solidity and logical consecutiveness of the Ignation original, it will enable the average intelligent reader to assimilate the wealth of that classic and to nourish his soul with those cognate truths which the author has added from the Scriptures, St. Thomas, and St. Francis de Sales. The English reader may find the style somewhat diffuse, but the book contains an excellently made summary in which the leading ideas are graphically arranged. From this the reader can revert to the expanded text and select what and as he chooses. The summary moreover will be found a great help for those who wish to use the book in giving religious instructions or retreats.

THE PRACTICAL CATECHIST. From the German of the Rev. James Nist, parish priest of Birkenhoerdt. With an Introduction by the Rev. James Linden, S.J. Edited by the Rev. Ferreol Girardey, C.SS.R. St. Louis, Mo: B. Herder. 1913. Pp. 556.

Fr. James Linden, who writes the introduction to this English version of a new catechetical manual by a German parish priest, says of the author that he easily surpasses all his predecessors, and may be considered by far the best in catechetics. This is a strong endorsement, coming as it does from a critic in a field where the study of catechetics has been carried on with masterly success. Our best catechetical and pedagogical manuals have indeed been modeled

upon German works both as regards method and form. Another Jesuit, Fr. M. Meschler, who is equally well known as an authority in catechetics, writes: "Long is the way from a good catechism to good catechetics. What the Catechism explains about the doctrines of the faith in clear, short and precise words, catechists should impressively develop, and bring within the reach of the child's mind and heart. And this the author does, teaching not merely as a genuine priest, correctly and solidly, but also speaking the language of children in its wonderful transparency and natural gracefulness. . . Children will surely not sleep during his instructions, or hardly be tired or distracted, so well does he know how to occupy, win and rivet their attention and good will by the abundance of his encouraging comparisons and practical applications."

It is hardly necessary for us to add any word to such recommendations. Let us give a random sample of how the author goes about his work. Here is his theme: the Blessed Trinity. As an object-lesson he directs the priest to bring with him to the class three equal pieces of a wax candle.

Object. I will speak to you to-day of God—of the Father, of the Son and of the Holy Ghost.

Development. The Father is a divine Person.—What sign do we make when we begin our prayers? The sign of the cross. Make it, John. What do you say when you put your right-hand to your forehead? "In the name of the Father." The Father you mention is God the Father, who is in heaven. Every child has a father at home. The father at home is a person; the mother is a person; each child is also a person. Mention other persons. The priest, the teacher. Your father is a man; therefore he is a human person; and you and your mother are also human persons. The Father in heaven is also a person; but he is not a man. What is he? God. Therefore he is a divine person. (Repeat with appropriate questions, etc.) [The priest explains in similar fashion the other divine persons. Then he goes on.] Each person is true God. I have here three small candles. What are all three made of? Of wax. Compare them with one another. They are all of the same size; the first is not larger than the second, nor the second larger than the third; all three are equal to one another. Is any of them thicker or longer than the other two? In like manner the three divine persons are equal to one another in all things. . . . Now I light these three candles. How many candles do I hold? Three. How many lights—flames? Three. But now I put them together. I have three candles but only one flame, one light. So it is with the three Divine Persons, etc. . . .

Not everywhere does the author bring objects into play in order to show his meaning, as in the case of this difficult mystery of the Trinity. But everywhere he makes his meaning so clear by words, images, and repetitions, awakening the child's mind to question and answer, that the lesson becomes interesting as well as instructive. Father Girardey, who has translated and edited the work, has somewhat condensed the original and adapted it to the wants of American children. The volume contains the parts of the Catechism which

deal with the Apostles' Creed, the Commandments, and the Sacraments. One important function which it fulfils is the showing that the duty of catechizing needs preparation, and can not be undertaken by at random relying on one's knowledge of Christian Doctrine. For this reason we recommend the book as highly useful for seminarians and students of the art of teaching.

COME RACK! COME ROPE! By Robert Hugh Benson. New York: P. J. Kenedy & Sons. 1913. Pp. 469.

Mgr. Benson's pen has been incredibly prolific during the few years since his *By What Authority?* first gained him the attention of a discriminating public. The quality of his literary work has, as might be expected under the circumstances, varied in excellence, although it has always been marked by originality of conception and dramatic interest.

In spiritual aim, *Come Rack! Come Rope!* is much like *None Other Gods,* of which we spoke appreciatively in these pages a year ago. But besides this we have history here, in the sense in which we have it in Shakespeare or in Schiller, only more true, despite the romanticism which makes it real to us, and which has in it something of the air of Walter Scott, with a bit more attention to style than can be allowed to the Scottish peer of English novelists.

The book tells of a youth, Robin Audrey, son of a gentleman who lived on a productive estate in Derbyshire during the harassing days of Elizabeth's tyranny over Mary Stuart and the persecuted Catholics of England. Robin, just home from grammar school, had learned that there were two kinds of religion in the world, the true, that is to say the Catholic religion, and the other one. Certainly there were shades of difference in the other one, but the distinctions were subtle and negligible; they were all swallowed up in unity of falsehood. Next he learned that the Catholic religion was at present frowned upon by many persons in high position; that pains and penalties lay upon all who adhered to it. Sir Thomas Fitzherbert, for instance, who owned the Padley estate next to Audrey's, lay now in the Fleet in London on that very account. Robin's own father, too, three or four times in the year, was under the necessity of paying heavy sums for the privilege of not attending Protestant worship; and indeed had been forced last year to sell a piece of land over on Lees Moore for this very purpose. Priests came and went at their peril; some were being imprisoned and tortured and hanged. This was the condition of affairs when Robin returned from school. These matters did not however greatly disturb the youth of eighteen who was no more religious than a boy of his age should be; for he

was much occupied in thought with the virtues of a maiden in the neighborhood, the daughter of a respectable Catholic, a lawyer. But storm clouds soon arose to dispel the tranquil mood of love. This happened when Robin's father announced that he could tolerate the present conditions no longer, that God's demands were unreasonable; that, after all, the Protestant religion was the religion of her Grace the Queen, that "men must learn to move with the times, and that he had paid his last fine." The boy, distraught at the unexpected attitude of his father, and having no mother in whom to confide in his perplexed condition, consults the girl. Though but slightly his junior in years, she was a full age in advance of him in instinctive perception of right duty and in courage.

> Her face was as white as a moth's wings when he was finishing his tale of doubt; and her eyes were like sunset pools; but she flamed up bright and rosy as he finished.
>
> "You kept silence!" she cried.
>
> "I did not wish to anger him; he is my father," he said gently.
>
> The color died out of her face again and a great pensiveness came down on her. He took her hand again softly, and she did not resist.
>
> "The only doubt," she said presently, as if she talked to herself, "is whether you had best be gone at Easter, or stay and face it out."
>
> "Yes," said Robin, with his dismay come fully to the birth.
>
> Then she turned on him, full of a sudden tenderness and compassion.
>
> "Oh! my Robin," she cried, "and I have not said a word about you and your own misery. I was thinking but of Christ's honor. You must forgive me. . . . What must it be for you. . . . That it should be your father. . . . You are sure that he meant it?"
>
> "My father does not speak until he means it. He is always like that. He asks counsel from no one. . . ."

Robin returns to his father's house. An opportunity presents itself of broaching the delicate subject, with the result that father and son become wholly estranged.

By a sudden intuition, ripening into resolution amid the reports of heroic sacrifices made by the priests and laymen who were preparing for martyrdom at Tyburn and elsewhere, the girl perceives the possibility of a noble reparation. Quietly and without appearing to do so, she directs the youth's thoughts toward this nobler end; and he, not without a fierce struggle, permits himself to realize the opportunity of doing something to atone for his father's defection. He half unconsciously yields to the attraction of grace fanned by the girl's prayer rather than any expressed compact between them, and conceives the idea of entering the English Seminary at Rheims. He thus solves the problem of his present relationship toward his father, and at the same time finds a definite purpose in life which, apart from the thought of administering his father's estate, had up to this been wanting to him. His resolutions are taken and quickly brought into action through his meeting with several of the

hunted priests, among whom there is one quite young and apparently delicate who secretly and at night says Mass in the house of the Fitzherberts, where all receive Holy Communion. "The sight of this servant of God setting out again upon his perilous travels—seen at such a moment, when the boy's judgment hung in the balance (as he thought); this one single reminder of what a priest could do in these days of sorrow, and of what God called on him to do—finished that for which Marjorie, with all her intense love for the youth, had prayed," because she understood that Christ was to be loved above all things. Father Benson describes the struggle in the girl's heart:

> On the one side there was her human love for the lad who had wooed her—as hot as fire, and as pure—and on the other that keen romance that had made her pray that he might be a priest. This second desire had come to her, as sharp as a voice that calls, when she had heard of the apostacy of his father; it had seemed to her the riposte that God made to the assault upon His honor. The father would no longer be His worshipper? Then let the son be His priest; and so the balance be restored. And so the maid had striven with the two loves that, for once, would not agree together; . . . she had not dared to say a word to the lad, lest it should be her will and not God's that should govern him, for she knew very well what a power she had over him; but she had prayed God, and begged Robin too to pray for direction and listen to His voice; and now she had her way, and her heart was broken with it. . . .

Years passed. Robin came back as a priest. When he met Marjorie it was several months after his return to England. The performance of his missionary duties had taken him to different parts, though he had to do all in disguise. By a strange combination of circumstances he had fallen in with a zealous friend of the imprisoned Mary Queen of Scots and had been able to visit her under plea of being her physician. Thus he had been able to shrive her and give her Holy Communion. On a former occasion, before he was actually ordained, he had been on a visit to England, and had then seen Marjorie with some trusted friends in London. And now he was to come to her house to say Mass for the Catholics in the district around.

> "First give me your blessing, Mr. Alban," she said, kneeling down before him in the hall in front of them all. . . .
>
> If it had been a great day for Robin that he should come back to his own country after six years, and be received in this house of strange memories . . . it was no less a kind of climax and consummation to the girl whose house this was, and who had waited so long to receive back a lover who came now in so different a guise.
>
> But it must be made plain that to neither of them was there a thought or a memory that ought not to be. To those who hold that men are no better, except for their brains, than other animals; that they are but, after all, bundles of sense from which all love and aspiration take their rise—to such the thing will seem simply false. They will say that it was not so; that all that strange yearning that Marjorie had to see the man back again; that the excitement that beat in Robin's heart as he had ridden up the well-remembered slope, all

in the dark, and had seen the lighted windows at the top; that these were but the old loves in disguise of piety. But to those who understand what priesthood is, for him that receives it, and for the soul that reverences it, the thing is a truism. For the priest was one who loved Christ more than all the world; and the woman one who loved priesthood more than herself. Yet her memories of him that remained in her heart had, of course, a place in her heart; and though she knelt before him presently in the little parlor where once he had kneeled before her, as simply as a child before her father . . . she knew that she must face a fresh struggle. . . .

That struggle lay in the consciousness that it was she who had led him to this life of imminent peril of horrible torture and probable death on the gallows. And so it was to be. The description of the dangers, the trials of the hunted priest, the final capture, the cruelties of the prison, the agonies of the rack, and the final scene in which the priest finds his repentant father at the foot of the gallows, where in the very act of his last martyrdom he has the consolation of being able to give him who had driven him from his paternal home, absolution from sin and assurance of Christ's pardon, are touchingly portrayed by our author.

Whilst it is true that the hero and heroine of this wonderful tale of love and sacrifice are mere fiction, the entire story is constructed on historical facts. Indeed the chief characters in the novel are historical personages, who acted as they are here described. The family of the Fitzherberts, as Mgr. Benson informs the reader in his Preface, passed precisely through the fortunes which are described in the book; they had their confessors and their one traitor. Mr. Babington, an ardent Catholic, but a plotter who believed that the atrocities perpetrated against the members of the old faith by or under the sanction of Elizabeth, justified the attempt to take her life, if possible, is an historical character whose fall, in spite of the counsels of Father Campion and others to divert him from his fanatical course, is singularly instructive. Father Campion himself, like the hero of the novel in this that he suffered on the rack and was executed, is delineated in brief but strongly characteristic outlines allowing us to form a living image of the man and priest as seen by his contemporaries. Mary Queen of Scots is beautifully portrayed as she must have been whilst in prison. Sir Amyas Paulet, her gaoler; Topcliff, the priest-hunter, and My Lord Shrewsbury, who directed the search for recusants,—all these are figures from real life. So are the priests Mr. Garlick, Mr. Ludlam, and Mr. Simpson, who were captured at Padley and died at Derby; as well as Mr. Owen, who, before entering the Jesuit Novitiate, went about constructing hiding-places for the recusants.

We heartily recommend the reading of this novel to priests as to laymen, for the history no less than for the edification and literary information they will be sure to derive from one of the best, if not actually the most beautiful, of Mgr. Benson's books.

Literary Chat.

Their Choice is the title of a very wholesome romance told in the form of diary notes by Mrs. Henrietta Dana Skinner. There is in the simple love-story a fine literary flavor, an unobtrusive Catholic coloring which is more effective in interpreting and producing appreciation of the beneficent doctrines of the Church, especially with the lukewarm and the non-Catholic, than any amount of theological arguing. Mrs. Skinner is a convert, to whom the two Richard H. Danas, father and grandfather, true men of genius, bequeathed the inheritance of a poetic talent, which, when it comes to the service of truth and charity, represents the fairest type of intellectual beauty. Readers of good literature will remember *Espiritu Santo* among the many choice productions of her facile pen. (Benziger Bros.)

Dr. Becker, of Pierron, Ill., has published a "Perpetual Calendar", that is to say a method by which one may quickly find the day of the week for any given year before or after Christ, both by the old and the new styles of astronomical reckoning. To ecclesiastics, and in particular to students of liturgy and of history, a table of this kind is of practical use.

P. Lethielleux, publisher of many excellent Catholic works, has issued in a small volume Fr. Jubaru's French *Life of St. Agnes, V.M.* The erudite Jesuit author will be remembered by his special studies in the history of the Virgin Martyr on whose story new light has been shed by recent research. This fresh knowledge comes to us not so much in the form of hitherto unknown important documents in the Acts of the Martyrs, as rather through a clearer interpretation, according to the best canons of historical criticism, of the traditional account of the Saint. Two works on the subject have been given us by Fr. Jubaru within the last few years: *Sainte Agnèse, vierge et martyre de la Voie Nomentane, d'après de nouvelles recherches,* and a somewhat less bulky volume under a similar title, for the general reader rather than the student of hagiography. The present volume (pp. 155) is entitled *L'aimable petite Sainte Agnèse,* and seems to us to be designed especially for French reading in convent schools, or for girls' private classes in French. The style is simple and attractive; and at the end of the volume there is a dramatic poem (in six parts) which lends itself very well to memory exercises for the young. The little book might well take the place, in some of our French classes, of Molière or Chateaubriand, or the traditional Charles XII by Voltaire which, though it has not the poison but only the style of the French cynic, serves at best only to inform the mind, whereas *L'aimable Agnèse* leaves its impress on the heart and makes for the virtue which is the highest charm of womanly beauty, and its safeguard as well.

A book of similar charm, in English, is the beautiful edition of *Sœur Thérèse of Lisieux* (Kenedy and Sons), a sort of poetical autobiography containing reminiscences, canticles, prayers, letters, and commendations of the young Carmelite nun who died only a few years ago in the odor of that innocence which is sweetened by the fragrance of joyous sacrifice. The "Dolphin" was, we believe, the first to make known the beauties of this autobiography through original translations in English verse by Miss S. L. Emery. The publishers have made a handsome volume, one that might well be adopted for all themes meant to draw the reader toward heavenly things by suitable advertisement and use of beautiful material.

The "Informative Process" preparatory to the Cause of Beatification of Sister Teresa of the Child Jesus was completed at Bayeux in France in December of 1911 and was subsequently sent to Rome for examination. The Vice-Postulator of the Cause has made a digest of the facts which in an English translation by the Rev. L. Basevi is now published in a beautiful little

volume by P. J. Kenedy and Sons (New York). It treats of the life, virtues, supernatural gifts, and miracles of Sister Teresa and will delight the devout clients of the Servant of God. The booklet contains 230 pages, but no index.

Sermon books, no matter how multiplied, will always be in demand. Books of this class, however, vary so greatly with individually varying tastes that one hesitates before recommending this or that production simply because one likes it oneself. Nevertheless we take the risk of suggesting as decidedly worth while a slender volume entitled *Sermon Plans for All the Sundays of the Year.* It is done out of the French of the Abbé Lesêtre and published by Joseph Wagner (New York). The introductory chapter on *How and What to Preach* would alone give sufficient value to the book, so wise and timely is it.

See this vivid picture of things as they exist in France. "How often," says the author, "have we heard parishioners complain that their pastor never preached, or preached but seldom, or talks in the pulpit about everything else but the truths of religion! Some priests instead of preaching the Gospel, or instructing their people carefully in Christian doctrine, utter a string of incoherent words that are totally out of place in a Christian pulpit. They give vent to their personal feelings in a long series of bitter reproaches, vehement accusations, or invectives against certain individuals of their congregation. Too often, alas! the whole burden of their preaching is the persistent appeal to their hearers' pocketbooks." And so on. Yes, yes, but that's in France. Things are otherwise *chez nous!* Surely. The book contains one hundred pages for fifty-two plans; which means that the outlines are short, though they are pithy and suggestive.

The author rightly believes that the regular parish preaching is the most useful and most necessary kind of preaching and likewise the most difficult. "After all," he says, "if a priest has a little knowledge, and some facility in speaking, it is comparatively easy for him to prepare a fairly good occasional sermon. But to preach in the same pulpit of the one parish church Sunday after Sunday, year in and year out, to interest and to teach the same hearers —that indeed is a most difficult task and a most praiseworthy ministry of the word" (p. ix).

It is in such conditions that new sermon books are most desirable and almost indispensable; and for this reason we would call special attention to the two volumes by Père Gondal, onetime professor of Homiletics at St. Sulpice and at present rector of the Seminary of Toulouse; the well-known author likewise of a number of timely works on apology, history, etc. The volumes we refer to are *Pour mes Homélies des Dimanches et des Fêtes* (Paris, Lethielleux). The author takes up each Sunday's Gospel, translates it and comments upon its literal meaning, and points out in detail its homiletical applications. He adds some brief sketches of sermons and also digests of discourses by eminent pulpit orators relating to the principal ideas of the Gospel. Thus, for instance, under the first Sunday of Advent, besides the textual study and applications, there are sixteen such digests. The wealth of material compiled within these two volumes, comprising some thirteen hundred pages, is very great; so that the preacher who uses them need never be at a loss for variety of material or form.

Sermons et Panégyriques pour le Temps actuel is the title of another collection of pulpit discourses which well deserve commendation for their solidity, perfect transparency, interest, and practicality. The author, P. Jarossay, who has spent two score years in the vineyard, gathers together the thoroughly seasoned fruits of his long experience; and he displays them attractively in the present collection. One volume only has thus far appeared; the second is in press. There are twenty-six sermons, treating of the fundamental virtues, the last things, the Blessed Eucharist, and the Church (Paris, Téqui; pp. 438).

The priest is ofttimes obliged to give instruction, public or private, on voca-

tion. A book that will be found helpful in this connexion is entitled *La Vocation au Mariage, au Célibat, à la Vie Religieuse,* by R. P. Coppin, C.SS.R. (Téqui, Paris; pp. 389). The volume has appeared recently in a third edition. As the title indicates, the scope is broad and comprehensive. The treatment is both fundamental and practically religious.

A recent work in which thorough exegetical, patristic, and liturgical study establishes a solid basis for genuine piety is *Le Pain Quotidien,* by Jean-Pierre Bock, S.J. It is a French translation by Prof. Villien (of the Paris Institute) from the Croatian. The dominant thesis is that the petition: "give us this day our daily bread", literally, not only by accommodation, was meant by our Lord to refer directly to the "panem de coelo"; and that it was thus understood by the early Church and the Fathers. A work for those who wish to know the origins of the Church's supreme devotion (Paris, Lethielleux; pp. 500).

The latter publishers have recently issued a neatly printed little volume (pp. 370) entitled *Les Tentations du Jeune Homme.* It is a theoretical and practical study of a difficult but always timely subject. The author, Emile Bruneteau, is professor at the Poitiers School of Theology. His theories are thorough and sound, his practical suggestions prudent and workable, and his spirit is sympathetic and his style beautiful.

That indefatigable maker of many books, the Rev. Doctor James Meagher, the President of the Christian Press Association Publishing Company, has recently written and published *The Temples of the Eternal or The Symbolism of the Churches,* the object of which is to explain "the mystic meanings of the House of God and the wonderful lessons written in the God-given plans, divisions, decorations, and rites of the Tabernacle, Temple, and Church Buildings." There is a large amount of interesting information contained within this volume of five hundred pages. Not all of it indeed is strictly true, but most of it is edifying, and something must be left to the poet's license; for, as the author observes in his very first sentence, "poetry lives in the mind of every man"; and as though to illustrate this statement in advance, in so far as it includes the writer himself, the title-page exhibits the following stanza:

> "When Planning His Shrine, The Hand That's Divine
> Wrote Books All Sublime, In Type, Symbol and Sign.
> Religious Rites and Design, They are a Wonderful Mine,
> Of Truth In Token and Line. To Read is Now Thine."

The best way to make the Holy Hour in public is to make it in private; that is, to learn to speak sincerely and simply in one's own habitual converse with the Man-God in the Tabernacle, and then to let the habit assert itself when one prays in public before the uplifted Host. However, most conductors of the devotion find it best to stimulate their thoughts by reading some good book in advance; and from this point of view a small brochure (pp. 23) written and published by the Rev. T. W. Drumm, of the Dubuque Apostolate, may be recommended. The "acts" of devotion are printed in large clear type which facilitates the public reading of them. The instructions (there are three) must of course be adapted to his own mind by the individual speaker; for not every one could or would use the author's style of expression, nor even follow his thought. An instance of the latter divergence may be seen where the writer asserts that one element of the "'chalice' that Jesus wished to be excused from" in Gethsemani arose from the instability of our Lord's friends: "He was afraid that the faith of these friends would not survive, and their confidence 'keep'." Surely our Lord was not "afraid" of this; He foreknew it but too well.

Whatever comes from the pen of Professor Willmann, the author of that well-known masterpiece *Geschichte des Idealismus,* is always worth while. He

has recently put together in a compact volume a collection of brief philosophical studies contributed originally to various periodicals. The title of the book is *Aus der Werkstatt der Philosophia perennis* (Herder, Freiburg and St. Louis, Mo., pp. 318). The essays fall under philosophy, theoretical and practical, the history of philosophy, present-day controversies, and science. Needless to say, they are written in that graceful literary form which makes the deepest thought transparent and attractive, while their material is of that enduring nature which only experts are wont to turn out from "the workshops of the perennial philosophy."

Major John Andre is a drama in five acts, written for male characters, of which there are twenty-four, besides pages, guards, etc. Though first published thirty-seven years ago, when its author, the present Bishop of North Carolina, Leo Haid, O.S.B., was professor of English at St. Vincent's College, it admirably answers its purpose to-day as dealing with the theme of American Independence gained by the American Colonies against Great Britain in the Revolutionary War. The author emphasizes the moral virtues of his American heroes and their allies, and in presenting the phase of Arnold's treason in 1780, and in the case of Andre, admirably maintains the distinction between the justice of a cause and the personal chivalry that prompts opposition to it. The play is historical, rich in dramatic action, and particularly suited to develop in our boys a sound patriotism based on religious motive. We are glad to be able to recommend it to Dramatic Societies, particularly of our colleges for boys. (Belmont Abbey Press.)

The *Catholic Educational Association Bulletin* for February publishes Father Charles Macksey's address on "Catholic Educational Conditions in the United States" delivered at the last International Eucharistic Congress. Touching on the subject of Seminary training the Jesuit author pays a high tribute to the activity of the secular clergy. There are in the United States eighty-three Seminaries, with some 6,000 students preparing directly for the priesthood. "The faculties of the diocesan seminaries are for the most part to-day made up from the secular clergy, though the Sulpician Fathers still administer the oldest of them, and in a number of instances the Bishops have invoked the aid of the religious orders, though not of the Jesuits. The education and training of our young priests in these institutions have given splendid results to the country in a solid, zealous, pious, and obedient priesthood."

In relation to the question of the number of working people in this country, the carefully-compiled statistics given by Mr. Streightoff in his recent monograph, *The Distribution of Incomes in the United States* (Columbia Studies; Longmans, Green & Co., New York), may be noticed here.

Though data for an accurate description of wages do not exist yet, some general inferences may be warranted from what sources there are. The first question the author endeavors to answer is "Who support the families of the United States?" In 1900, he replies, there were 15,963,965 private families. There were 29,073,233 individuals ten years of age or over engaged in gainful occupations, of whom not more than 13,956,314 were married men; 9,797,522 were single males; and 5,319,397 were females. These figures, it will be noticed, fall somewhat below Mr. Coler's estimate in his *Two and Two Make Four*—45,000,000!

Apropos of this subject, it may be worth noting that of the above figures 12,738,000 earned less than $600 per annum (a living wage?); 5,313,000 under $1,000; only 1,605,000 got beyond the latter wage.

Books Received.

SCRIPTURAL.

THE PSALMS. Translated from the Latin Vulgate; and with the other Translations diligently compared. Being a revised and corrected edition of the Douay Version. By Francis Patrick Kenrick, late Archbishop of Baltimore. Published with the Approbation of His Eminence James Cardinal Gibbons, Archbishop of Baltimore. John Murphy Co., Baltimore. Pp. 296. Price, $0.75 *net*.

SING YE TO THE LORD. Exposition of Fifty Psalms. By Robert Eaton, Priest of the Birmingham Oratory. Second Series. Catholic Truth Society, London; B. Herder, St. Louis. Pp. 402. Price, $1.50.

THEOLOGICAL AND DEVOTIONAL.

THE SOLILOQUIES OF ST. AUGUSTINE. A Manual of Contemplative Prayer. New and exact translation by L. M. F. G. B. Herder, St. Louis; Sands & Co., London. Pp. 184. Price, $0.60.

THE MISSAL. Compiled from the Roman Missal. B. Herder, St. Louis. 1912. Pp. 1079. Price, $1.50.

EPITOME THEOLOGIAE MORALIS UNIVERSAE per Definitiones, Divisiones et Summaria Principia pro Recollectione Doctrinae Moralis et ad immediatum usum Confessarii et Parochi, excerptum ex Summa Theologiae Moralis R. P. Hieron. Noldin, S.J. a Carolo Telch, Doctore S. Theologiae et Professore in Collegio Pontificio Josephino, Columbi, Ohioensis. Felicius Rauch (L. Pustet), Oeniponte. Pp. 539.

NOMENCLATOR LITERARIUS THEOLOGIAE CATHOLICAE. Pars II. Complectens Theologos Novissimos Aetatis Recentis. Ab Anno 1870-1910. Editio III plurimum aucta et emendata. Libreria Academica Wagneriana, Oeniponte. 1913. Pp. 1426-2091 and cclix.

GRACE. Six Lenten Discourses preached in the Parish Church of St. Martin at Freiburg by Pastor Heinrich Hansjakob. Adapted into English by the Rev. Joseph. McSorley, C.S.P. B. Herder, St. Louis. Pp. 98. Price, $0.50.

DE LA CIUDAD DE DIOS Y DEL EVANGELIO DE LA PAZ. Cartas Pastorales. Obras Escogidas del Ilmo. Dr. D. José Torras y Bages, Obispo de Vich. Volumen I. Traducidas al Castellano por el P. Ignacio Casanovas, S.J. Editorial Ibérica, Barcelona. 1913. Pp. xxviii-392. Precio de los tres tomos: En rustica, 15 pesetas; en tela, 19 pesetas. Por suscripción—pago adelantado—precio de los tomos: en rustica, 12 pesetas; en tela, 15 pesetas.

TRILOGY TO THE SACRED HEART. Three Meditations on the Indulgenced Invocations: Sacred Heart of Jesus, I trust in thee, etc. From the French of the Rev. A. Gonon. B. Herder, St. Louis. 1912. Pp. 102. Price, $0.20.

THE INTERIOR LIFE. Simplified and Reduced to its Fundamental Principle. Edited by the Very Rev. Father Joseph Tissot, Superior-General of the Missionaries of St. Francis of Sales. Translated by W. H. Mitchell, M.A. Benziger Bros., New York. 1912. Pp. xl-396.

SERMONS ET PANÉGYRIQUES LE TEMPS ACTUEL. Par M. l'Abbé E. Jarossay, Docteur en Théologie, Missionnaire Apostolique du Diocèse d'Orléans. (*Un Missionnaire du XXe. Siècle.*) Tome premier; pp. x-438; Tome second, pp. 454. Pierre Téqui, Paris; Benziger Bros., New York. 1913. Prix, 7 *fr.*

LA DOCTRINE DE L'ASSOMPTION DE LA T. S. VIÈRGE. Sa Définibilité comme Dogme de Foi Divine Catholique. Par le R. P. D. Paul Renaudin, Abbé de Saint-Maurice de Clervaux. (*Questions Théologiques.* I.) Pierre Téqui, Paris; Benziger Bros., New York. 1912. Pp. 321. Prix, 6 *fr.*

OUR LADY IN THE LITURGY. Considerations on Certain Feasts of the Mother of God. By Dom Michael Barrett, O.S.B. B. Herder, St. Louis; Sands & Co., London. Pp. 237. Price, $1.10.

LETTRE À UNE SUPÉRIEURE RELIGIÉUSE AU SUJET D'UN DÉCRET PONTIFICAL. Traduit de l'Italien par l'Abbé A.-E. Gautier, du Clergé de Bordeaux, Docteur en Droit Canonique. (*Direction de Conscience.*) Troisième édition revue et augmentée par l'auteur. Pierre Téqui, Paris; Benziger Bros., New York. 1913. Pp. ix-129.

GOOD FRIDAY TO EASTER SUNDAY. By Robert Kane, S.J. Longmans, Green & Co., New York and London. 1913. Pp. viii-164. Price, $0.90 *net.*

THE ORDINARY OF THE MASS—THE FOOD OF PRAYER. A Series of Meditations and Prayers. By the Right Rev. J. O. Smith, O.S.B., Abbot of Ampleforth. Benziger Bros., New York. 1912. Pp. viii-558.

B. PETRI CANISII, S.J., EPISTULAE ET ACTA. Collegit et adnotationibus illustravit Otto Braunsberger, S.J. Volumen Sextum 1567-1571. Cum Approbat. Archiep. Friburgens. B. Herder, St. Louis. 1913. Pp. lxvi-818. Price, $9.00.

SOEUR THÈRESE OF LISIEUX, THE LITTLE FLOWER OF JESUS. A New and Complete Translation of *L'Histoire d'une Ame.* With an Account of Some Favors attributed to the Intercession of Soeur Thèrese. Edited by T. N. Taylor, priest of the Archdiocese of Glasgow, witness before the Tribunal of the Beatification. P. J. Kenedy & Sons, New York. Pp. 429. Price, $2.16.

CHRISTOLOGY. A Dogmatic Treatise on the Incarnation. By the Rev. Joseph Pohle, Ph.D., D.D. Authorized English version, based on the fifth German edition, with some abridgment and numerous additional references by Arthur Preuss. B. Herder, St. Louis. 1913. Pp. 309. Price, $1.50.

PHILOSOPHICAL.

LEVIA-PONDERA. An Essay Book. By John Ayscough. Longmans, Green & Co., New York. 1913. Pp. viii-371. Price, $1.75.

THE FINANCES OF VERMONT. By Frederick A. Wood, Ph.D. (*Studies in History, Economics and Public Law.* Edited by the Faculty of Political Science of Columbia University. Vol. LII, No. 3.) Columbia University, New York, Longmans, Green & Co., Agents; P. S. King & Son, London. 1913. Pp. 147. Price, $1.00.

TOLERANCE. By the Rev. A. Vermeersch, S.J., Doctor of Laws and Political and Administrative Science, Professor of Moral Theology and Canon Law. Translated by W. Humphrey Page, K.S.G., Privy Chamberlain to H. H. Pius X. Benziger Bros., New York. 1912. Pp. ix-374. Price, $1.75 *net;* $1.92 *postpaid.*

MAN A MACHINE. By Julien Offray de la Mettrie. French-English. Including Frederick the Great's "Eulogy" on La Mettrie and Extracts from La Mettrie's *The Natural History of the Soul.* Philosophical and Historical Notes by Gertrude Carman Bussey, M.A., Wellesley College. The Open Court Publishing Co., Chicago. 1912. Pp. 216.

LES LIVRES QUI S'IMPOSENT. Vie chrétienne, Vie sociale, Vie civique. Par Frédéric Duval, Ancien Éleve de l'École des Chartes. Cinquième édition, revue et augmentée. Ouvrage couronné par l'Académie Française. Gabriel Beauchesne, Paris. 1913. Pp. xlii-708. Prix, 6 *fr.*

HISTORICAL.

HISTOIRE DE L'APPARITION DE LA MÈRE DE DIEU SUR LE MONTAGNE DE LA SALETTE. Par le R. P. Louis Carlier, Missionaire de La Salette. Missionaires de La Salette, Tournai. 1912. Pp. viii-601.

THE CAUSE OF BEATIFICATION OF THE LITTLE FLOWER OF JESUS. By Mgr. R. de Teil. Translated by Rev. L. Basevi, of the Oratory. P. J. Kenedy & Sons. New York. Pp. 230. Price, $0.75.

THE ROMAN CURIA AS IT NOW EXISTS. An Account of its Departments: Sacred Congregations, Tribunals, Offices; Competence of Each; Mode of Procedure; How to hold Communication with; the Latest Legislation. By the Rev. Michael Martin, S.J., Professor of Canon Law and Moral Theology, St. Louis University. Benziger Bros., New York. 1913. Pp. 423. Price, $1.50 *net.*

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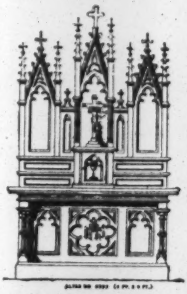

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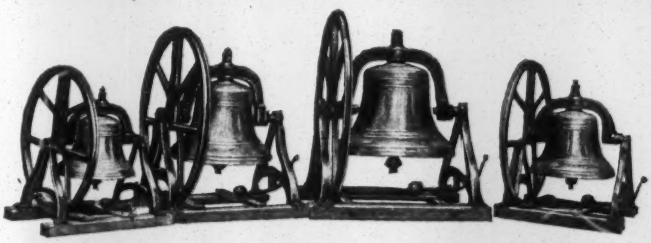

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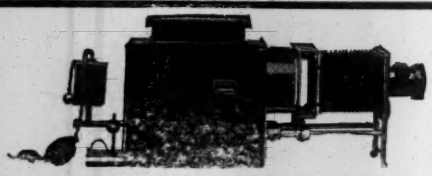

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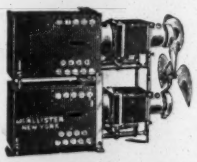

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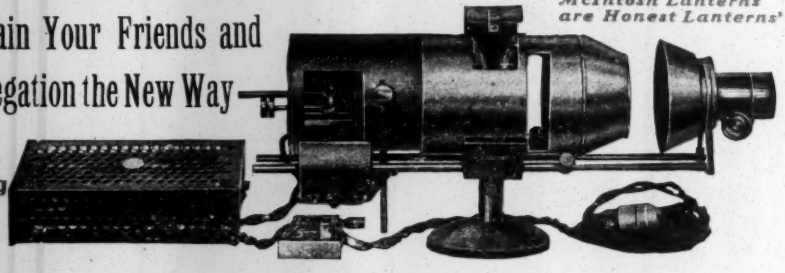

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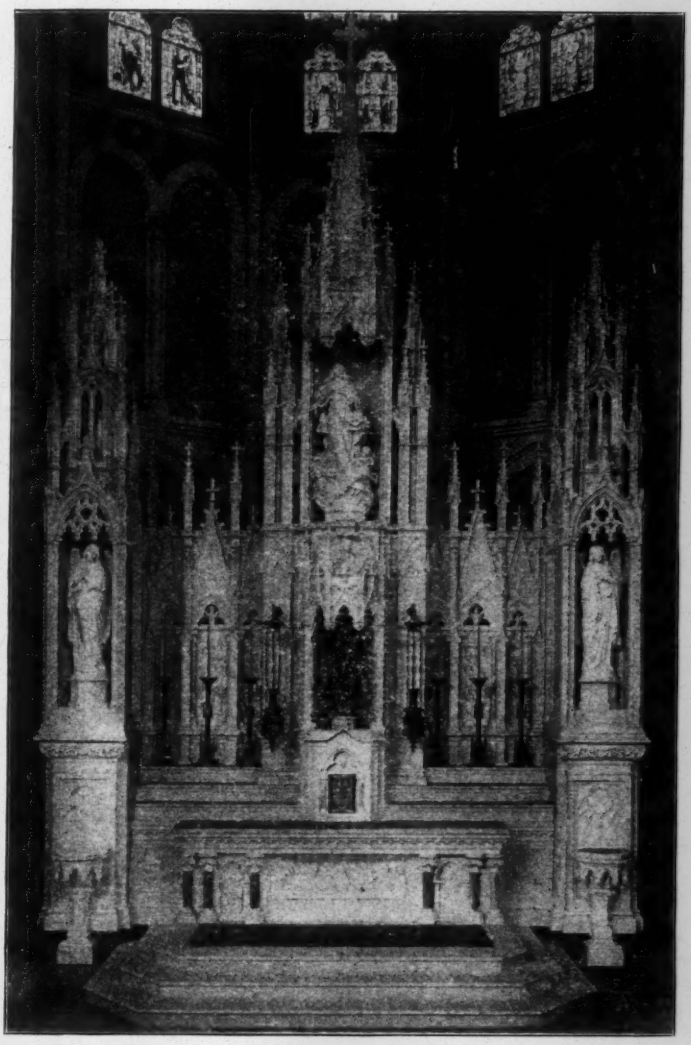

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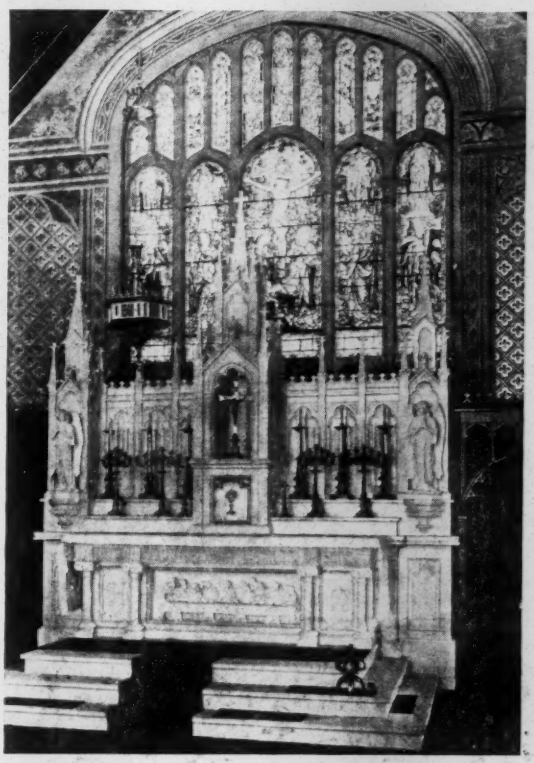

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